

THE
S A I N T S
S V F F E R I N G S,
 and
Sinners Sorrowes.

Or,

The evident tokens of the salvation
 of the one, and the perdition of the
 other, *Phil. i. 28.* & *Thes. i. 6.*

<i>Sanctorum</i>	}	<i>Impiorum</i>
<i>Victimæ, victoria</i>		<i>Letitia luctus</i>
<i>Rom. 8. 36, 37. & Cor. 4. 8.</i>		<i>Iam. 4. 9. & 5. 1.</i>

θανατούμεθα, ἀλλ' ὑπερνικῶμεν. Ἐν παντί
 θλιβόμενοι, καὶ οὐ στενοχωρούμενοι, ἀπο-
 ρύμενοι. ἀλλ' ὡς ἐξ ἀπορούμενοι.

*Ambr. Melius est saltem esse periculum non vincere,
 quam desiderium non tentari.*

*Impij per multa pericula perveniunt ad
 plura, per plura ad pessima.*

L O N D O N,

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To the truly Ho-
nourable, and Reli-
gious Sir Roger Townsend,
& Sir Robert Crane, Knights
and Barons, and their
Noble and veruous Ladies,
increase of joy and peace
in beleving.

Honorable, and worthy
Witnesses.

I Crave your
testimonies,
as well for
A 4 the

The Epistle

the preaching, as the
planting of these
Sermons. You were
at sundry times, and
in severall places,
the best and chiefeft
of my hearers, and it
concernes your ho-
nour to be as inno-
cent in the hearing
as it was my duty
to be innocent in
the speaking. You
cannot be ignorant
of the Accusation,
and

Dedicatory.

and if that were sufficient to make a man guilty, who should be innocent? as once Julian said of the Christians, the worst man of the best living.

It is the saying of Syracides. Blame not before thou hast examined the truth: understand first, and then rebuke. It was the sharpe censure

*Si acutus
fessio fessio
fessio fessio
fessio fessio
fessio fessio*

*Ecclesi. 11
7.*

The Epistle

Lib. 3.
Cap. 1.

Ecclesi 11
31.

of King James in his
Damonology, that un-
certaine report, is the
authour of all lies: yet
they are worse who
lye in wait to finde fault
and to turne good into
evill, of whom the
wise man hath com-
plained long since,
and we may see
how every age of
the world renders
it, day by day more
malicious.

Alas,

Dedicatorie.

Alas, when there
is wanting that ver-
tue which in all
men we call *Honesty*:
and that speciall gift
of God, which in
Christians wee call
Charity, how are
men condemned
without hearing,
and wounded with-
out offence given?
We see in experi-
ence, that dogges al-
wayes barke at
those

The Epistle

those which they know
not, and that it is
their nature to ac-
company one ano-
ther in those cla-
mors: so is it with
the inconsiderate
multitude, being
once set on, they
trust to their tongues,
their teeth are gone,
and barke and bleat
when they cannot
bite.

It is a penance
to

Dedicatory.

to a Preacher to be
troubled with sin-
ners, who have
neither eyes to see,
nor heads to appro-
hend what is said;
yet dare they thun-
der and threaten,
as if they meant to
beare downe all be-
fore them? Every
understanding hath
a peculiar judge-
ment, by which it
answereth other men,
and

The Epistle

and valueth it selfe;
and therefore it can-
not seeme strange to
me to be abused by
reports. Let vaine
men pricke on in
their pride, hoyle up
the top-sayle of un-
truth, and flant it
out against us, yet
God forbid, that
these should al-
wayes have wind at
will, and finde a
free passage to supe-
riour

Dedicatorie.

riours as they imagine. But seeing it is so easie to faine, and face out reports, I must be content to leave such professors, to their easie wayes of reprehension, than the which, there is nothing of more frailtie.

When *Moses* saw the *Israelite*, and the *Egyptian* fight, hee did

The Epistle

did not say, Why
strive you? but drew
his sword, and slew
the Egyptian: but
when hee saw two
Israelites quarrell, he
said, Ye are brethern,
why strive you? If any
thing delivered bee
an Egyptian, let it be
slaine by the sword
of the Spirit, and ne-
ver reconciled: but
if an Israelite, and
yet questioned, why
strive

Daniel 1

strive you? What
wrong I have done,
let all judge that
read this Sermon:
what wrong is
done to me by the
accusation, I leave to
him, that hath mi-
stooke me, of meane
and mischief. Hee
hath put an *Egypti-
an* in the place of an
Israelite, and an er-
rou in the place of
a truth. *Heard, God is
often*

The Epistle

often a mothe in our
counsels, meaning in
the successe, and
event of mans con-
sultations, which to
be an *Israelite*, these
Scriptures doe ac-
knowledge, Deut.
28. 28. Hof. 5. 12.
Zach. 12. 4. How
these words may be
strained to Coun-
sels of State (as they
are by my accuser)
I confesse it passet
my

De dicatorie.

our my understanding.
in It may be the
nd failes and follies of
n- some in preaching,
to to seeke vulgar ap-
ese plause; A vanity
ac much avoyded by
cut wise men. Saint Au-
12 gustine affirmed, that
ow be feared the praise of
be good men, and detested
un that of evill. And to
he them that will reade
ser and remember, our
ser ancients have given
my better

*Laudari
ab omni
simul, et
sunt a
maior de-
reter.*

The Epistle

*Hier. ad
Nepot.
Lachryma
audientium
fuit laus
dei tua.
Non plaus
sum sed
plaudum.*

better rules. Saint
Jerom desired in prea
ching, rather to have
the praise of the teares
than of the tongues
of his hearers. Saint Au
gustine being applau
ded for his pre
ching, answeres: *Fructus
labiorum sunt, non fructus
querimus.* These are
but leaves, we looke for
fruit. Chrysostome told
his hearers, he owed
them thanks, when they
prayed

Dedicatory

payed him thanks. Si
hæc audientes, doleant,
maximas me debere vo-
bis gratias confiteri,
quod est enim quod melle-
tificat, nisi quod contris-
tatur ex me? These
rules shall I desire to
follow both in
preaching, and in
printing, and if
this could I have desi-
red, to make my
thought more legi-
ble, and my style
and

The Epistle

and my Sermons, and
the subject of every th
opinion, wise, or w
weake.

I have presumed
vpon the Dedicati-
on, and having th
thought upon some
Witnesses and Pa-
trons, have addres-
sed my selfe to such
friends, as love the
truth, and deserve to
be loved of it. I will
not trouble you else

and

Dedicatorie.

any other with further reasons of my writing, or with excuses. He that doth ill, no plea can warrant him: and hee that doth well, cannot easily be discouraged with any censures. I crave no mans pardon in giuing good counsell, but his acceptation; And presents of love may be well taken

The Epistle

ken both of friends ver
and strangers. The
things I dare say, are liv
both comode, & ac. Ch
comodats, & seasons ou
ble and profitable ho
for our times, whether
in God's service, and y.
his household from
teach, and such begin be
ninge now, & have
fearful endings uplo
on their enemies. ch
o. As heathen wild
men shuld say, & ag
veritie

Dedicatorie.

versities are *Tributa*
vivendi, tributes of
living. And wise
Christians above all
ought to know
them, and to pay
them most willing-
ly. Their Lord and
master hath gone
before them, and it
is their duty to fol-
low him, not as
those whining soul-
diers, *qui gementes se-*
quuntur Imperatorem;
a but

The Epistle

but as those worthy
Martyrs, which like
a cloud of witnesses,
have gone before
them. And here I
remember some pas-
sages that may bee
patterns for others,
which I have heard
from some of you,
well agreeing with
the subject of my
Text, as namely :
He will never dye for
Christ, that will not
first

*Disce do-
na & pia
Viri vere
diligentia
deum, &
Ecclesia
120,*

Dedicatorie.

first learne to live for him. Another of the like nature was concerning comfort in death. *Videl.* Death takes away the pleasure of all worldly things, and Religion the pain of death.

This may well make us prize the rule of the Apostle, that *Godlinesse* is great gaine, and surely a godly life is to

The Epistle

be preferred before
all good things a-
bout us. VVhat
can it advantage a
man to be well for
the world, and ill,
and vile for him-
selfe? He gaines no-
thing that wins the
world, with the
losse of himselfe.
Very Ethnicks in
their Ethickes have
laid it downe for a
rule, that nothing is
so

Dedicatorie.

so good for a man
as to live well. Honour,
riches, pleasures, have their val-
uations in the
world, and they are
the greatest marks
men shoot at, and
straine their consci-
ences to the highest.
But howsoever men
give these their
good word, yet they
will be wanting in
the day of death,
a 3 when

The Epistle

when nothing but
the gaine of godli-
nesse will profit us.

To purchase ho-
nour, we make ri-
ches our servants;
and yet even this
consisteth for the
most part in the ap-
plause of the multi-
tude, which it may
be will follow us in
faire weather; but
will be sure to for-
sake us in the first
tempest

Dedicatorie.

tempest of misfortune, and steere away before the Sea, and wind, leaving us to the malice of our destinies. Who would trust such an heard of Animals, that please themselves with the noise they make, with out any true knowledge of the cause, or the distinction of vertue and fortune?

The Epistle

tune? Let the im-
pious prosper, and
they shall be applau-
ded; and let the ver-
tuous be unhappy,
and they shall bee
despised. Fortune
raiseth up men to
the horse, and rideth
them: who when
they are descended,
and on foot like o-
ther men, and they
and their fortune
parted, we shall see

Dedicatorie.

a bitter contempt
and spurne at the one
with as great liber-
ty, as a base Groome
dare presume to
beat the other. Who
seeth not then the
profit of Godlinesse
to be preferred, be-
fore all worldly ad-
vantages?

That skill must
needes be the best,
which can teach a
man to know him-
a 5 selfe,

The Epistle

selfe, and that gaine
the greatest, which
is accompanied with
the favour of God,
grace of Christ, and
comfort of the Spi-
rit, and which can
make us blessed in
this life, and the life
to come. The Saints
sufferings, and Sin-
ners sorrowes, have
contrary beginnings,
and contrary en-
dings. Their be-
ginnings

Dedicatorie.

ginnings are known
by their shortnesse,
their endings can-
not be knowne for
their Eternity. A
good man knowes
the worst at the
first, and his very
sorrow is turned in-
to joy, and his joy is
unspeakeable and
glorious: but a wic-
ked man knowes
his best at the first,
and his joy is turned
into

The Epistle

into sorrow, and his sorrow is not to bee defined. All that our Text can say of it, is, *What shall his end bee?* Nay, there is yet more both in their joy and sorrow. It is not an alteration, but a conversion. A good mans sorrow is not onely changed, and removed; but converted into
joy

Dedicatorie.

joy, as the matter of
it: but the joy of the
wicked is not one-
ly taken away, but
made the matter of
his future sorrow,
and oftentimes as
an unknowne sor-
row springs from
an unknowne sin,
as we shall discover
in a second Ser-
mon.

The joy and woe
of this world, how
great

The Epistle

great soever, will
saile out of sight;
and then death
which pursues us,
and keepes us in
chase, will lay hold,
and fasten on our
bodies, as prizes for
wormes, and leave
our soules to a
worse reckoning. O
what an extreame
madnesse were it, in
the shipwracke of
all worldly things,
where

Dedicatorie.

where all sinkes but
the sorrow, to save
that for another
world? What then
remaines to him
that all his life hath
injoyed fortune for
a servant, and time
for a friend, but the
heavy, secret, sad,
and severe thoughts
of another life,
where neither Time
nor Fortune shall
favour him? Hap-
py

The Epistle

py are all those that have grace to value worldly vanities, at no more than their owne price, and by retaining the comfortable memory of a well-acted life, can behold death without dread, and the grave without feare, and imbrace both as necessary guides to endlesse glory.

The sorrowes of
this

Dedicatorie.

that this life, are but of
two sorts; The one
that hath respect to God,
when we complain
by to him against our
selves, and for our
offences, count him
just in all that wee
suffer; and to such
sorrow Saint Paul
hath promised blef-
sednesse. The other
that hath respect to the
world, when wee
mutter to our selves
against

The Epistle

against God, and
complaine of him,
as if hee had done
us wrong, either in
not giving, or tak-
king away what we
desire to have and
to hold: forgetting
that humble and just
acknowledgment of
holy Job, *The Lord*
hath given, and the
Lord hath taken, blest
be the Name of the
Lord. And such some

row

Dedicatorie.

now the Apostle
imath threatned with
death.

Questionlesse hee
is either a foole, or a
wrebell that wil quar-
rell with God in his
inavours, or frownes.
A foole, if he be ig-
norant whence bles-
sings and crosses
thome: a rebell, if
he know it, and bee
thimpatient. How
someane soever our
estate

The Epistle

estate be, yet is the
same farre greater
than that w^{ch} God
oweth us; and how
sharpe soever our
afflictions be, yet the
same are farre less
than those which
are due unto us.
We know impatience
full of excuses, and
wee say wee rather
murmure at the
hand, than the pow
er that beats us: b

tal

Dedicatorie.

take heed, lest like
Some foolish Curses
whilst we bite the
stone, wee barke a-
gainst the hand that
threw it. See God
in all his chastise-
ments, and beare
with patience, for
whatsoever the be-
ginning is, the end
shall be happy.

To conclude, My
desire is to all, and
you in speciall, for
the

The Epistle

the acceptation, per
uall, and Patro
nage of these Ser
mons. It is but a
small testimony of
my unfained obser
vance of you, and all
that love the truth
And thus I take my
leave, and com
mend both you, and
yours to the God of
mercy, and truth
who guide, comfort
deliver, sanctifie
and

Dedicatorie.

and preserve you
all, and fill you with
the comforts of the
blessed hope of the
appearing of Iesus
Christ.

*Yours in the service
of Iesus Christ, to be
ever commanded,*

JOHN YATES.

the present
and the future
of the
people of the
world
is the
subject of the
present
work.

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The Authors ad-
vertisement.

WHEN the
Philosopher
spake soberly to the
people, they gave
him no audience:
but playing the
Minstrell, multi-
tudes flocked after
him. Poets and Poe-
tizing

*Laert. in
vita Di-
og. lib. 6.*

The Authors

tizing prophets have
presumed to preach and
prophecie of our calamities,
and we, like gracelesse
men, are well content to
reade them, and make
merry with our owne
miseries, and to laugh
at our owne misfortunes.
Wee are in jest, and
God is in good earnest,
and in the end we
shall know to our
cost, what it is to
trifle with God. God will
bend

Advertisement.

bend us or breake us, before either he cease smiting, or wee smarting. Bee afflicted, and mourne, and weep, let your laughter be turned into lamentation, and your joy into heavinesse. Humble your selves in the sight of God, and he shall lift you up.

*Iam. 4. 9,
10.*

*I have laboured in
this Treatise, to treade*

The Authors

out a way before you,
and even from the
Saints sufferings, and
Sinners sorrowes, to giue
you good counsell. Now
is the time to glorifie
God in suffering, and by
the beginnings of judge-
ments, to shew our
selves to be of Gods fa-
milie. My Text is a
Briefe of judgements,
both upon Gods house,
and upon the haters of it;
and gives the true di-
stinction

Advertisement.

distinction of the beginning and end thereof. That judgement that begins with Gods people, falls heavily in the end upon their enemies.

I may seeme in the middle of this Treatise to forsake my Text to seeke out the Commentary : but I shall intreat my Reader for a favourable exposition of my minde and meaning. The Text toucheth the

The Authors

sinne that ought to bee
taught with all exact-
nesse, and therefore I
to helpe my Reader the
better, have bent my
strength the more to
deale thorowly with it
in all the branches. I
shall easily render my
account, and by that
other Text, cleare my
selfe of all unnecessary
digressions, and unprofi-
table searches of such
secrets as that place I
now

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now mentioning will allow
me.

Ioh. 16. 7, 8. It is
a truth that Christ in-
sists upon, that his de-
parture is as expedient
and necessary as his
comming into the world.
He came into the world
to redeeme it, and hee
leaves the world, that
his Redemption may be
preached and applyed.
This application is the
worke of the Spirit,
b 4 and

The Authors

and by conviction is to be wrought upon the world. The things of which the world is convinced, are all Evangelicall, and essentially differ from things legall. First, in commands, the Law commands us to doe and live, the Gospel, to beleeve and live. The Law bids us looke to our owne righteousness; The Gospel to

Advertisement.

to the righteousness of Christ. The Law does charge us with holinesse, according to our own righteousness. The Gospel, with holines according to the Spirit: Which being more exact, is the cause that it is so much spurned at, and contemned by the world. Legall purity is not persecuted like Evangelicall purity.

The Authors

ty. A man may bee a Pharisee, and favoured by the world: but a strict Christian is out of hope to farewell, even by the best worldlings. Persecution hath waited more upon the Gospel, than the Law. The light of the one is farre too cleare for worldly eyes to behold it. It is strange with the world to deny it selfe, and beleeve in another. It is hard

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hard to forsake a morall
righteousnesse, and seek
to be justified by ano-
ther. Who can indure
to have Satan so judged
in him, as quite to for-
sake all Lawes, as to
live by the new Com-
mandement? This is
a large difference of le-
gall and Evangelicall
commands: yet let them
be accursed, that so farre
set at oades Law and
Gospel, as either like
Iewes

The Authors

Iewes doe reject the Gospel to defend the Law, or like Familists renounce the Law to maintaine the Gospel. Love and no Law is the lewd learning of our new Gospellers. Duty, say they, is not worth the name of a Christian, that must doe all of meere love. Loose love that likes of nothing but free will offerings. Such licences are not granted
by

Advertisement.

by Law or Gospel. They both agree in the command of our lives, and yeeld us liberty to obey, no licence to live as wee list: The Law will send us to Christ, and the Christian being justified, will be sent backe againe by the Gospel, to walke unblameably by the Law.

Legall comminations follow our workes, and curse us for our deedes:

The Authors

deedes: but legall comminations follow our faith, and where that is wanting, tell us wee are condemned, and as sure to goe to hell, as if wee were there already. Legall promises of life depend upon our merits, and tell us we shall be rewarded for our well-doing. But Evangelicall promises depend upon our faith and Christs merit, and tels
us

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us it shall be onely well
with us in him. Sinnes
wee have against the
Law, and every booke
intreats of them. Sinnes
wee have against the
Gospel, and it were well
every Writer would in
these dayes insist upon
them. I have ventured
farre into their dis-
course, and wish all
Christians by the exam-
ple of the Iewes in my
Text, to take heed of
them.

The Authors

them. There is one
thing will bee admired
at, both for the Method
and matter; how I
come to speake so much;
and in such a manner, of
the glorious kingdome
of the blessed Trinitie.
My answer will be spee-
dy, having granted me
the Commentary for
my Text. The holy
Ghost comes in the ab-
sence of Christ, and by
applying his redempti-
on,

Advertisement.

on, administers first in
the kingdome of God,
taking possession of
those subjects that God
the Father hath chosen,
and whom J E S V S
Christ hath redeemed
by his precious blood.
The Spirit workes for
the Sonne, and there-
fore returnes the King-
dome to him againe at
his second comming.
The Son works for the
Father, and therefore so
takes

The Authors

takes the Kingdom
from the Spirit, that in
the end he gives it up
to the Father for the full
perfection of glory. This
mutuall working sends
me in my discourse from
one person to another,
and to all the world, to
let them see what may
be gained or lost, by
obeying or disobeying
the Gospell. I have
wondred in reading the
most ancient Fathers,
what

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what they meant by urging so frequently men up to Martyrdome, that they might not lose the honour of rising and reigning with Christ at his second appearing. Surely they saw and believed that the Spirit of grace did not in vaine perswade them. They shall have honour according to their hope, and as above others they gave their lives for Christ:

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takes the Kingdom
from the Spirit, that in
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The Authors

Christ: so before others
they seeme to live a
gaine, Rev 20.4. Let
the meaning in that
place be what it will
for I will not determi-
thereof: yet the age of
the ten persecutions
conceived of it, as by
plentifull testimonies
might appeare. It is
agreeable with Christ
proceedings, to honour
them that honour him
and as they are before
others

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others in their Zeale and
service; so to be above
others in their dignity
and desert, though not of
merite, and for their
workes; yet according
to his mercy and their
workes. I could not
well leave untouched,
with the comming of the
holy Ghost, upon Christs
departure, the returne
of him againe, and deli-
very up of all to the Fa-
ther, that the Family
and

The Authors

and Household in my
Text, might see their
patience perfected in
power, and their power
consummated in glory.
The Kingdome of God
in the divers admini-
strations of it, will bee
worthy the contempla-
tion, and Gods House
shall bee most happy
in their thoughts of
it: All their enemies
most miserable in the
lesse and deprivation
thereof.

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thereof. Their ends shall be augmented, in misery as many degrees as that Kingdome shall bee advanced in glory. But I will stay my Reader no longer in the Preface, but wish him good successe in the substance of that which followeth.

The

JOHNS HOPKINS

of the which follow
 in the following
 no longer in the
 will have the
 in the
 as many as
 of the which follow
 in the following
 no longer in the
 will have the
 in the
 as many as

The first of these is the fact that the
 system is not a simple one, and the
 second is that it is not a simple one.



THE SAINTS Sufferings.

1 P E T. 4. 17.

*For the time is come, that
judgement must beginne at the
house of God: and if it first be-
ginne at us, what shall the end
be of them, that obey not the
Gospel of God?*

When Samuel had fi-
nished his speech
to Israel, God him-
selfe secondeth the
Prophet with a voyce from
B hea-

heaven; and then the people tremble: 1 Sam. 12. 18. wee never have our hearers at an advantage till God make their eares to tingle with some judgement: then they stoupe with *Samuel*, and say, *Speake Lord, for thy Servants beare.* The text I have now chosen, toucheth upon the things, which are both *commoda* and *accommodata*, profitable and seasonable for these times; wherein the house of God groaneth under affliction.

Two purgatories attend and waite upon Gods family in this world; one of *water* another of *fire*: and no sooner are Gods servants washed with the water of baptisme, but presently they
are

are cast into the fire of affliction, and proved and tryed as gold. Both are expressed in this Chapter; the first to the 13. ver. and the second from thence to the end. That we may have the *mind of Christ, cease from sinne, and live to the will of God*, the washing of the new birth is necessary: only the second purgatory seemeth unquoth and strange, that fyrie trialls should befall innocencie, and the purity of Saints bee persecuted by sinners: but the reasons of the Apostle will quiet this conceit, and comfort them: First, with greater inward joy than any outward sorrow can command, Vers. 13. Secondly, with a greater fulnesse

of glory than any malice can obscure, the very spirit of glory resteth upon them, that the worst of tongues can never wipe off, Vers. 14. Thirdly, with a better cause than contumelie can conquer, Vers 15. 16. Fourthly, with a sweeter season than sorrowes can sowre, Ver. 17. And this reason the text alledgeth, out of which I will rayle these five propositions.

1. *God hath a house.*
2. *God judgeth his house.*
3. *God in judging makes Choyce of a fit time.*
4. *God having a fit time, doth but begin with his house.*
5. *Where God begins to judge, he makes there an end.*

God hath a house.

The sense of this proposition is plainly and fully expressed in *1 Tim. 3. 15.* *That thou maiest know how thou oughtest to behave thy selfe in the house of God, which is the Church of the living God.* This house then is the Church; a holy, spirituall, living and growing house *1. Pet. 2. 5. Eph. 2. 21.* No house in the world, that is honoured with these properties besides: and therefore fittest for the holy, spirituall, and living God to dwell in. Other houses are all materiall and corporall; wherein God is neither included, nor out of which he can be excluded, in regard of his infinite essence: though in the

manifestation of his essence
hee resideth ever in his
Church after a transcendent
manner. Where shall a mai-
ster most delight to be, but
at home? and what home
hath God: but his Church?
*The earth is the Lords and the
fulnesse of it:* but the Church
is his speciall possession, and
the mansion of his glory.

The Church is Gods
house, because he is both
owner and maker of it. The
Lord (if you marke it) is
maister of his house, not af-
ter the custome of men;
who first owne and then
build; for God should have
nothing to owne, did hee
not first make. *Psal. 100. 3.*
*He hath made us, and not we
ourselves, we are his people and
the*

the sheepe of his Pasture. Beside this grand title, God makes challenge to his Church by other rightfull claimes; as election, *Amo.* 3.2. by redemption, *Tit.* 2. 14. Provision, *Psal.* 31. 19. 84. 11. protection, *Isa.* 3. 1. 5.

Uses in respect of the householder.

Use 1. To cast our care upon God; who being maister of his family will take care for it. *1 Pet.* 5. 7. Casting presupposeth confidence; for he that doubteth, will scarce rest securely on God: Like as a man that treadeth on the Ice and quaketh at the least cracking, will bee loth to cast downe his body, where he feareth to venture

8 *The Saints Sufferings.*

his foot. But we need not be timorous, when wee are to cast our care upon God; but may trust him with our bodies and soules, and then try him; as the maister of that household, whereof we are members.

Secondly, It must also teach us holinesse, for holinesse becommeth Gods house for ever. *Psal. 93. 5.* Hence is it, that the Lord lets the wicked lie uncleansed, as habitations unfit for the majestie of heaven, and therefore suffred to drop downe in their owne rottenesse and corruption: but rather than his owne house should not be clenfed, hee himselfe will take his fanne and purge his floore; and han-

handle the besome to sweep out every dirty and noysome corner: yea hee will punish it, that hee may refine and repaire it, *Isa. 27.*
9. Our pollutions in this kingdome must have a sweeping, for the Lord having begun with us, if wee be his house, hee will not give over untill hee hath searched every corner and hallowed us to his owne use.

Uses in respect of the family.

1. It must perswade us to unity, the very sight of two things in the house of God made *Paul* exceeding joyfull, *Col. 2. 5.* *faith and order:* Faith makes fast God and his house so firme in societie, that nothing can divide

B 5 them.

| them. Steadfastnesse of faith makes Gods house stand and rest immovable, yet would it be as a confused heape, if order should not beautifie it : Order sets God in the family as Master, all other as servants, and teacheth us hee must command, and wee obey, and happy is the family when it is so ordered. True faith and right order are the two grounded pillars for this house to rest upon, which reeleth and is ready to fall upon their first and least removall. Wee must therefore take heed to the first and least disjoyning of these two ; admit error or evill in eyther, and it will indanger the whole. *A house divided*

vided in it selfe cannot stand,
our divisions eyther in doctrine or discipline make a rent in the house of God. By the one we weaken faith, and by the other the beautie of order. Peace which all men call for, must bee grounded on these two pillars; no truth, no true peace; no order, no sure peace; neither is it enough to have them in the Lawes of the family, but they must bee within, even in the heart and soules of all those that will accord in one house.

Alas, when we plead for peace, wee observe not the rule. *Mar. 9. 50. Have salt in your selves, and peace one with another.* Unseasoned and unsanctified men want the
true

true ciment, that should knit them into one building with the Saints of God. As long as we are rotten within wee will rage without, and cry out of the most innocent for the breach of peace. Peace is lovely; but where there wants the true love of God and his truth: (that sanctifieth the heart) there is no roome for true concord. The house of a wicked man saluted with peace repels it backe to him that offred it. *Math. 10. 13.* He must be a sonne of peace that will admit the salutations of Gods messengers, *Luk. 10. 6. Filius Ecclesie,* must be *filius Dei*. He that is a stranger to the Lords tabernacle is most forward
to

to disjoynt the frame of it ;
and will prove in his mai-
sters family that unruly ser-
vant, that smites his fellow
servants , and first com-
plaines of breach of peace.
Oh let truth and peace kisse
each other, and happy shall
be the house of God. Let
every man say with *David*
Psal. 120. 7. I am for peace
in Gods family, and cursed
be they that are for warre.

Secondly, we must learne
from hence compassion and
mutuall pittie, as being all of
the same household. In a
body *if one member suffer, all*
suffer with it; and the tongue
will complaine of the little
fingers ake. Let us commi-
serate our brethren over-
seas, and not suffer the seas
more

more to devide us, than the wals of a house can devide a family. Those cold winds that blow betweene us must no whit coole the fervor of our love; which wee must labour to keepe in heart, by our affections to them and prayers for them; every one labouring to expresse the forwardnesse of his heart according as God offers ability and meanes; for in this house Kings may doe that, which subjects cannot: the rich may doe that poore men are not able: men may doe what women are too weake to effect; But all may send prayers to heaven, like fire to fall upon the earth, and consume their enemies.

Apoc. 8. 5. The Lord Iesus takes fire from the Altar, whereon our prayers are offered, and casts it upon the earth : which presently causeth *voyses, thundrings, lightnings and an earthquake* : that is, worketh our revenge, and our adversaries ruine.

Revelat. 11. verse 5. Out of their mouths proceedeth fire; the prayers and prophecies of the witnesses devoureth their enemies.

Act. 12. verse 5. upon the Churches prayers Peter is delivered and bailed from prison. Herods souldiers and chaines, the first and second ward of keepers, doores and yron gates, are unable to detoine, when the forcible and fervent prayers of the Church

Church pull to heave him out. Oh pray, pray, pray for the peace of *Zion*; they shall prosper that thus love her. Never did the Church of God enjoy any great deliverance, but prayer procured it. If wee cannot pray, wee may not hope for any good to Gods people. Let us with *Peter* and *John* at the howre of prayer, goe up to the temple, *Act. 3. 1.* and likewise to the tops of our houses, *Act. 10. 9.* and both publikely and privately importune our Father, who seeth in secret as well as in the synagogue, to have mercy upon *Zion*. Hypocrites that pray onely in publike, have their rewardes (that they are not heard of God, but

but scene of men) and do rather hinder than helpe in prayer ; being an abomination unto the Lord. Yee that feare the Lord, both privately and publikely, make your requests knowne to him, that is ready to heare you : Take unto you words, and say, *Spare thy people O Lord, and give not thine heritage to reproach, that the heathen should rule over them &c.*

Last use in respect of ill neighbours.

The last use is to shew us that the house of God hath alwaies beene pestered with peevish, perverse and persecuting neighbours: little love hath beene lent to this house by sinners, which
are

are liberall enough in the hurt and hatred of it. Saints in a manner live by themselves, and are ieldome kindly visited by this unkind world. If heaven were not more propitious and bountifull, they of the household of God were most miserable. Warres on all sides are waged against this house, and all cry *downe with it, downe with it even to the ground.* Rome seekes the ruine of it and runnes hastily to such a prey; but wee are to know that all the warres of our adversaries are sacrilegious warres; as assaulting the very house of God. *If any man destroy the temple of God, him will God destroy.* What is more abominable

minable to God and man
than to pull downe Churches? The holy warre of
Rome is to ruinate Gods
houses, and reare up the
houses of *Baal*. Such holi-
nesse is hellish; and though
it prosper for a time; yet
it returnes at last upon the
hairey scalpe of such as goe
on to supplant his house,
and crusheth them under
the ruines of their owne
time. *Zech. 12. 2, 3, 6.* the
Church proveth at last a *cup*
of poyson, to eat out the en-
terals of these that devovre
it: a *burdensome stone*, to
quash in peeces such as lift
at it: a *beaith of fire* to con-
sume the drosse and stubble
that would choake and op-
presse it.

God

God judgeth his house.

The people of God drink of the cup, *Isa. 49. 12.* but not in judgement, that is, the judgement of perdition, *2. Pet. 3. 7.* Judgement (saith the text) doth but begin with them: but where it endeth, it is a judgement indeed: God may bathe his sword in the heaven of his Church, but it will come downe upon the People of his curse to judgement, *Isa. 34. 5.*

How the Lord judgeth his house.

Judgements fall upon this house either secretly or openly, *Hos. 12. 14.* Secret judgements are compared to the moth and rottennesse: *I will be unto Ephraim as a moth,*

moth, and to the house of *Iudah*
as rottenness, *Tinea damnum*
facit, non sonitum. Thus God
is sooner found in the issue,
than felt in the blow. A
moth frets a garment secretly;
and rottenness eates
into a tree unsensibly. As a
moth to a garment, and rot-
tenness to a tree: so is God
to the proceedings of
Abraham and designs of *Iu-*
dah: that is, he frustrateth
their indeavours and makes
their enterprises fruitlesse.
The purest garment is sub-
ject to the moth, and the
strongest tree to rottenness:
so the best and most wor-
thy attempts may in their
event and successe, for the
sins of a nation, prove
abortive and unprofitable:
As

As may appeare in these five particulars : First in *wealth*. Secondly, in *strength*. Thirdly, in *Counsels*. Fourthly, in *courage*. Fifthly, in *religion* : for in these especially may wee observe the secret and most hidden judgements of God.

I. *God is often a moth in our wealth and outward estate.*

Wealth is the blessing of God : yet *Deut. 28, 16, 17, 18.* a curse is threatned against it, and for disobedience often executed : our obeyning, possessing, expending of wealth, are often blasted of God with secret judgements. When wee have secret waies to gather, God hath as secret wayes

to

to scatter. *Pro. 11. 24.* Wee
 learne of an ill maister,
Matth. 4. 3, rather to desire
 to make stones bread, or
 raise a living out of lying
 & other hard and unwarrant-
 able courses, than to make
 bread of Gods Word: wee
 thinke it necessary, that wee
 live, but how we care not:
 following the heathens
 rule, that wealth must bee
 gotten to supply necessity,
 no matter for right. *Vnde*
habent nemo querit, sed oportet
habere. Theeves, Vsurers,
 oppressors, deceitfull Mer-
 chants and tradesmen are
 resolved they must live,
 but how, in what manner,
 and by what meanes, they
 weigh not. O that wee
 would never force any stone

Hor.

to releive us : that every word of God might be our warrant, to take up whatsoever we owne or use ; and we no more willing to fight against God than not to live.

2. God is often a moth in our strength.

Strength of body is another blessing of God, and it fitts a man to be serviceable to God and his country. The Church hath now need of able and hardy men, that may indure to stand in the open field, and fight for the truth. It is not our goods and lives that our enemies seeke for : it is our God and Religion that they thrust at, to make roome for their owne. Oh how should me

fit themselves for this service, and give over their drunken quarrels, venericies, and other effeminate courses, which have almost enfeebled our *English* nation, and disabled our bodies to fight or brooke the open ayre. Iust it is with God to make us dye before our enemies, that will not dye to these sins, nor seeke to live according to the ancient discipline and example of our worthy progenitors, who have beene ranked with the best and ablest soldiers in the world, when now being soaked in ease, and disused to labour, wee are thrust downe to the lowest forme, and reputed of small esteeme amongst

C

our

our Neighbours.

3. *God is often a moth in our Counsels.*

Counsell and wisdom direct men to the fayrest and most hopefull meanes of their security. Therefore to be smitten in the braine (*Dent. 28.28. Zach. 12.4.*) viz. either not to see the way, or in the event and issue of good Counsell not to prosper, is one of Gods forest judgements, and the truest forerunner of ruine. *Our finnes* (saith the Prophet) *with-hold good things.* *Ier. 5.25.* Even our best consultations are blasted with the noysome and pestilent breath of our sins. Oh that wee were sensible of this judgment, & could mourne for it. Who seeth not in this,

this, Gods hand against us: & yet (alas) how few lament it.

We laugh at our Sorrowes, and lay nothing to heart. This is the way to make him that was a moth unto *Ephraim*, a moth unto us, to smite us even in our Counsells, and make them fruitlesse in their hopefullest and best proceedings: and thus may God make the best of our Counsells & consultations rotten and moatheaten.

4. *God is often a moth in our courage.*

It was the high dignity of *Ephraim* to speake with majestie in the midst of all the tribes, and to cause trembling round about him. *Hos. 13. 1.* *But when he offered in Baal, he died.* Sinne is the

C 2 dampe

dampe of courage, and the death of the heart, and decay of all excellency. And here wee finde God againe smiting, *Deu. 28. 28. Zach. 12. 4.* who as he takes away Counsell by blindnesse and madnesse, so doth hee take away courage by astonishment and amazement of heart.

5. *God is often a moth in our Religion.*

Religion of all blessings is the greatest, and yet in this we are often secretly smitten of God. This whole land hath great cause to prayse God that the truth of the Gospell is so publickly mainteined. This blessing we would learne to esteeme, if wee were in the skins of
our

our forefathers, or neighbour brethren abroad. The time was when wee would gladly have served God in Woods and Caves, and secret Cells : and how glad would our brethren abroad be, to see but one of our dayes: yet we enjoying full liberty of profession & practise under good and wholesome lawes, wee nothing answer Gods goodnesse unto us, but live as if we wanted these inestimable priviledges, and shew plainly the secret curse of God upon us. Errors and evils, such as Poperie and Idolatrie, may steale and creepe in at a posterne gate : but (blessed be God) at an open and wide gate they finde no

entrance. The sword of authority like the *Cherubims*, stands at the gates of our *Eden* to keepe out the rebellious. Would God to our lawes, there were the like execution, and happie successe in the meanes. The neglect in these, may cause God to bee a moth in the rest, & secretly to withhold from us the blessed influence of a Blessed Religion, and of our blissefull lawes. Thus much of Gods secret judgements upon his house:

The more open and apparant judgements.

Gods secret judgements consist rather in the privation of good things, than in the sensible smart of positive

positive plagues. But when we are not apprehensive of the moth, then he roares as a Lyon, teares and rends in peeces, takes away his prey, and suffers none to rescue. When the good gifts of God want their blessing, when in our estates wee become poore, in our bodies weake, and in our soules blind, fearefull and unholy; these wants should stirre us up to seeke God: but if we like senselesse people move not, God to make us more sensible, inflicts upon us sorer judgements, and makes us feeble our losses in our lives, and our blowes in our blood, and smites us as hee once smote the *Philistims*, first as farre off, in laying some

Dagon which we adore, flat on the ground: then striking off hands and head, (wherein wee trust for helpe) he leaves it an useles stumpe. When blockish men regard not this, The Lord drawes nearer, and smites their bodies with sharpe paynes, and yet proceeding farther, he take away their lives with the sword. Easy warnings neglected, end in greater woes, & God that at first would faine be heard, at last will worke his pleasure, and will not heare. *Ezec. 14. 21.* tells us of foure fore judgements, the *Sword*, *Famine*, *Pestilence*, and *noy-some Beasts*. Some of these have raged in this Land, and wee may feare the rest will fol-

follow, unlesse we prevent them by our repentance. The Lyon hath rored : who will not feare ? The Lord God hath spoken, who can but prophecie ?

*God in judging his house
makes choyce of a fit
time.*

The originall word *καρπός* imployeth rather the convenience of season, than the continuance of time. As God knoweth when to deliver his, so he hath his season wherein to punish and chastize them: and that first, *to revenge the quarrell of his covenant, Lev. 26. 25.* It is ill contesting with God, especially for them that are linked in covenant with him. *You have I knowne of all*

| the families of the earth: therefore I will punish you for all your iniquities, *Amo. 3. 2.* Secondly in respect of the Gospell, which cannot be preached without opposition of outward violence, *Matth. 11. 12. Luk. 16. 16,* violent men will prey upon Gods kingdome, and every wicked man will have a blow at it. Like Kites upon a Carkeise so are Gods enemies upon his Church, *Luke 17. 37.* Thirdly, this season here poynted at, fulfills the prophecie of Christ, *Matth. 24. 9.* For here *Peter* writing to the dispersed *Jewes*, five yeares before the destruction of *Ierusalem*, tells them that now is the time to deliver them up to be

be afflicted, killed, and hated
as his master Christ foretold
before his death. Fourthly,
Christiāns are too great stran-
gers in their afflictions, as in
an estate unwonted: there-
fore *Peter* bringeth this rea-
son to bring Christians to
themselves, *for the time is*
come, &c. that is, God hath
sent you the fittest season of
your tryall: and therefore
~~in these~~ be not strangers
in things familiar and rea-
sonable, and wherein you
ought to bee the best studi-
ed. Fifthly, the season bids
you expect the harvest: *you*
sow in teares, and shall reape in
joy: When others that sowe
in joy, shall reape in sorrow.
Philsp. 1.28.2. Thess, 1.6.7.
Little doe the Iewes know
thei

their approaching miseries;
their perdition hastneth, and
you shall be cōforted when
you see Christ as good as
his word. Vpon this ground
I verily beieue is that to
the *Hebrewes*, *Heb. 10. 36,*
37. Yet a little while, and he
that shall come will come, and
will not tarry. You have a
promise that Christ will
come vpon the unbeleeving
Iewes and destroy them:
bee you patient and waite:
live by faith: and the Lord
will come and save you,
when that disobedient na-
tion perisheth. *James 5. 1.*
Goe to now ye rich Iewes, weep
and howle, &c. The Apostle
fetcheth his reason from
their last dayes and mis-
eries neere at hand, that is,
th

the very periode of your kingdome and policye is now approching,&c. It shall bee a comfort to us to see the downefall of *Rome* according to holy prophecie, as it was to the beleev-
ing Jewes to see Christs promise fulfilled upon *Jerusalem*; hee had threatned and in time executed his decree in punishing the ungodly.

Use 1. To teach us that afflictions should not bee strange to the godly, that live at home in their Fathers familie, and make his word their stay. For what can be strange that falls out seasonably? Yce and Snow in winter, thunder and lightening in Sommer, are no
won-

wonders : no more can afflictions seeme strange, seeing they are alwayes fitted to their owne proper time.

Vse 2. Afflictions are not dangerous nor hurtfull; (howsoever sharpe and bitter) because seasonable. Many a thing is undone, by missing its owne season. If sowed corne be not buried with winter snow, and nipped with frosts (whereby wormes and weedes are destroyed) it will not flourish afterward, no not in the strength of Sommer. The want of seasonable correction hazardeth many a soule, & thousands perish, because they know not even this their acceptable time. But those happie crosses that fall

fall seasonably upon us , never departe without a blessing. This makes a Christians chaines to bee chaines of gold , and the markes of the Lord Iesus to be glorious.

Vse 3. Afflictions are glorious and beautifull in the eyes of the Lord. *Everything* (saith the wise man) *is comely in his season:* then it flourisheth and floureth, and expresseth beauty to every beholder. The scars of a souldier received in the field are ensignes of valour: and the wounds which a Christian suffereth in fighting the good fight, are impressions of honour.

Vse 4. Afflictions are profitable; time and season make for

for the good of all things. The poore woman of *Edessa* fearing to come too late to suffer with Christians, forgets her selfe, and with her child in her armes, and her clothes halfe on, meets the Deputy in the face, and feared not to tell him the cause of her haste, to wit, least he should have made an end before her comming; who desired as well to dye, as to live with Christians.

Vse 5. Afflictions are changeable. No season will last alwayes, there will be an end of the Saints sufferings, the rod shall not alwayes rest upon them, *Psal.* 125.3. God knowes how to take off, and lay on his owne blowes, how to bring in
and

and bring out his owne seasons. Sommer it selfe would bee tedious if Winter should not follow it out, and bring it in. Afflictions should never have an after fruite; were they ever greivous for the present, and had no change. They are but an exercise, which without change cannot bee endured.

*God having a fit time, doth
but begin with his house.*

In these words is expressed the measure and method of afflictions; the beleeving Jewes have the first handell. Their share is the first and least, but not the last of the cup, *Psal. 75. 6.* The best of good, and the worst of ill, doth alwayes settle to the bottome.

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bottom. Hence it is that wicked men sip of the cup of pleasure before the godly: but the godly tast of the cup of sorrow before the wicked: *Isa. 49. 12. 34. 5. Rom. 2. 9.* Heaven first endures the sword, then the earth, *Ier. 25. 17, 18, 19.* *All Nations, Egypt, and the ming'ed people,* must pledge in that cup, wherein *Ierusalem* begins. Every soule must smart for sinne, but the *Iew* first, and then the *Gentile*, *Rom. 2. 9.*

Use 1. Learne Gods severity that will not spare sinne in his owne, no not when he spares it in a wicked man. A maister of a family will often winke at the misbehaviour of strangers, but will
not

not suffer his children to looke awry.

Vse 2. See Gods mercy ; that having tempered the bitter cup of his wrath, ap-
poynts his owne to tast the top, reserving all the dregs for the wicked ; who must wring them out ; whiles his owne servants do but wash their lips , and let downe some drops, to know how bitter sin is in the bad fruites of it.

Vse 3. This helps to plead the cause of Gods house against the enemies thereof ; Papists vpbraide Protestants with their calamities, as a curse upon their cause ; affirming that our Churches (if true) would flourish, and appeare by those visible

ble signes which accompany the glorious monarchy of the Catholick Church. But stay there; Romanists reckon without their host, and take an intruder for the maister of the house. Their holy father hath played the false Prophet, and healed the wound of the Roman Monarchy with a plaister of new Idolatry, so that *the world wondereth* after him. *Rev. 13. 3.* No marvaile then if their Church flourish, having such a wicked throng to defend it; whose portion is the botome of the cup in Gods hand: and therefore in order of time the last *Bohemia*, the *Palatinate*, *Churches of Germany* and *France*, have drunke and begun

gun to others ; yet never the lesse pretious in Gods eye, because the first in trouble. Let others expect that time when the Lord Iesus shall arme himselfe with that power, which as yet sits not, and reigne not onely in his owne, but over his enemies, by making them angry ; when the time of his wrath commeth, to recompence his servants for their sufferings, and sinners for their wickednesse ; That the one may glory in the perfection of their blessednesse, and the other pine under the pressure of their miseries. They that now destroy the earth, must themselves be destroyed, *Rev. 11. 17. 18.* The times
for

for persecution, ratified by an oath, *Dan. 12. 7.* are by the oath of the same Angel proclaymed to continue no longer, *Rev. 10. 6.* The continuance of Antichrists successfull tyranny is the less to be admired, seeing Christ hath sworne, that the Roman monarchy in the ten hornes, shall enjoy so long a terme to doe mischeife both to the naturall Iew, and to the surrogate Israel of God. *Luk. 22. 24. Rev. 11. 2.* But when the *time, times and halfe a time* shall be no longer, and the oath of the 4th moneths shall expire: then the latter end of Antichrist shall be worse than his beginning. Plead therefore the cause of Gods people
and

and let the world take notice, that these judgements begun in the Church, will end in her enemies.

Vse 4. Let every Christian learne hence to plead his owne cause, and not to cast away his confidence in the will houre of tentation; for the Devill will put hard to perswade him, that hee is in worse case than other men, and more hated of God because his hand is heavier upon him. But know, that in chastisements, God begins with his best servants; who therefore must take it as an argument of his love.

Sinners Sorrow.

Where God begins to judge,
he

bee makes not there an end.

The end of Iudgement is wofull; and the last lash of Gods scourge workes the bitterest smart. In the disobedient or rebellious here mentioned, wee have a terrible patterne for ungodly men. The Iewes wished the blood of Christ to be upon them and their children. Reade but their end in story, and it will suffice to move a heart of flint, and make us compassionate desperate sinners. Besides this their end was eternal perdition: for that is the end of ungodly men disobeying the Gospel. It is noted in story, that when the Romans had slaine a great number of them upon the bankes

bankes of *Jordan*, and tumbled their carkeises into the river, they never left swimming till they fell into the lake of *Sodom*, where they were buried as in a grave: a tipe of the sinking of their soules, into the gulfe of hell; for *St. Iohn* living to see their miserable end, turnes the stile of hell, and scarmes it the lake of fire and brimstone, *Rev. 19. 20.* where I beleeeve that he alludes to this fearefull pre- sage of the Iewes eternall perdition. The better to conceive of the end mentioned in the text, let us consult with our Saviour, who by the end understands the destruction of *Ierusalem.* *Matth. 24. 6. 13. 14. The end*

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is

is not yet: that is, with the first signes foregoing *Ierusalem* destruction. He that endures to the end shall be saved, i.e. he that holds on in other signes of persecution, scandall, apostacy, shall bee saved even temporally when the end of *Ierusalem* is come; as all the Christians were; being warned by a voyce from heaven to remoove to *Pella*. Then shall the end come: that is, no sooner shall the Gospell be preached to the Gentiles, and the *Iewes* rejected; but the *Romane* Army shall come and destroy *Ierusalem*, Dan 9.26. Messiah being once cut off from the *Iewes*, they shall no longer bee his people, but another that he will choose

choose shall come, and spread over them the wing of abomination: Notwithstanding with many shall he confirme his covenant, and by seaven yeares labour gather a Church amongst the *Jews*, which hee will save, when hee suffers the rest to perish. This is likewise the end which *Peter* mentioneth, vers. 7. before the text; by consideration whereof, he exhorteth the Christian *Jews* to sobriety, watchfulness, and prayer. *Iohn* out living this Apostle, points it out by an houre, 1 *Iohn* 2: 18.

This example of the end of the *Jewish* Nation, must become a rule to all Nations, to take heed of rebelli-

on against the Gospell: God that spared not the *Jewes*, will spare none, that long provoke his patience. And here let us observe foure things.

1. All the wicked must have an end; and that first of Gods patience : 2. of their pleasures : 3. of their lives. God will not alwaies beare the reproaches of sinners, neither shall they alwayes injoy their pleasures, which at the best are but pleasures of sinne for a season; and with their naturall lives all their jollities in this world come to their period.

2. The end of the wicked is miserable; for when it commeth it lasteth and continu-

tinueth; one misery overtaketh another, they must *drinke, and be drunke, and spee, and fall, and rise no more; Ier. 25. 27.* Neither can they refuse to drinke, because Gods people have drunke before them; And if they drinke whose sinnes are pardoned, then such as have no pardon, must needs have judgement endlesse, easelesse, and remedlesse. Now the misery of this end of the wicked consists, 1. In the extremity of it; hence compared to *unquenchable fire, utter darknesse, the never dying worme, and everlasting perdition.*

2. In the place, called hell, a prison, *tartarus, gehenna,* and bottomlesse pit. Hell is

beneath all comfort : a prison is a streight custody of the soule; *lartarus Tapaas* a place of horror and fear full spectacles : *Gibenna*, vally, where Idolaters burn their children with fire, and to prevent all pittie, drums were beaten up, to drown the horrible hideous cryes of Infants. No pittie in hell for all the yelling of damned spirits : a bottomless pit, out of which the damned shall never bee able to creepe or craule.

3. In their lamentation they shall weepe their bellies full, and bee never the better. To weeping they shall adde wailing & wringing of hands : and the height of their lamentation shall

shall be gnashing of teeth. Their teeth shall chatter, as if extremity of cold chilled them : much weeping cools the heart, daunts the spirits, and sets the whole body in shaking. Such cooling shall the wicked finde in the hottest fire.

3. Though the damned feel exquisite torments, yet they shall never know their full extremity. *Peter* stands amazed in expressing their end, and smothers the terror under a question, as unutterable : *What shall be the end* ? Good men can fathom the depth of their forest calamities, and *Peter* here determines their crosses with a beginning ; but when hee commeth to decipher the end.

end of the wicked, as being at a *non plus* hee stops the currant of his discourse and conceales the rest under a cloud of admiration. A wicked mans end is unknowne, from the capacity of the subject : he shall never know, what his strength is able to beare. He might count himselfe happy, if he were as a stone in a rock of flint, which as it tastes no joy, so feeles no paine.

2. It is not to bee expresse for the extremity of the torment; So that a wicked man sha'l never know his worst.

3. It cannot be knowne for the perpetuity of it, whence wee may say of their torments, as of the joyes of heaven: The eye of man never

ver saw them, yea, such as the eare hath not heard ; nor (which surpasseth the highest straine) they never entered into the heart of man ; which of all things created, approacheth neereſt to an infinite nature.

4. That which ſhall bee knowne, ſhall be enough to cruſh and confound every wicked ſinner. He ſhall not know where to appeare or hide his head. Happy man, if the mountaines would overlay, and the rocks cruſh him in pieces : no burthen would then be too heavy, no waight or preſſure too painefull, no puniſhment too great, that would ſhelter him from the piercing eye and revenging ſtroke of his

Angry judge. Alasse, how can men living contest with the Almighty, outface his word, outbrave his justice? who when they are dead, cannot brooke the frowne of his countenance, nor put to silence the voyce of despair. I should now conclude this point with the counsell of Christ, *Math. 5. 25. Agree with thy adversary quickly, whilst thou art in the way, lest at any time, (for thou knowest not when thy appearance shall be) be delivered thee to the Iudge, the Iudge to the laylor, the laylor to the prison, where thou must lye for ever.*

But in the close of this verse and that which followeth, mention is made of the

the true cause of all this misery, & that is especially the disobedience of the Gospel. The Law is added as a light of former sinnes, consisting of impiety against God, and cruelty against man. The Jewes crucified Christ, a legal sinne, but they crucified themselves in rejecting his blood, and the Gospell that offered them pardon for that sinne and all others. The fault was foule enough to murder Christ, but to murder their soules in denying sa'vation by his blood, was of all sinnes the greatest. They are branded for ungodly persons by the testimony of the Law, and their owne wicked actions, of Idolatric and obstinacy.

They

| They are sinners deepe fey-
zed in singular bloodshed
and butchery of Christ and
his Saints: but the transcen-
dent sinne is here fairely
characterized by a speciall
act, and by a speciall object.
The act is Evangelicall dis-
obedience; and the object,
the Gospell it selfe.

The Gospell.

In giving the Gospell to
a Nation, it is more than he
does to all Nations: where
the Gospell is given, faith
and obedience are but given
to some in that Nation.
The Gospell distinguisheth
Nations; faith and the gift
thereof, the men that pro-
fesse it. Grace is given
where it is not received.
Given to a Nation, of which
it

it may more easily bee rejected than embraced. *Psal.* 147. 19, 20. here the Word is not revealed alike to all. *Psal.* 81. 11. here rejected by them to whom it was given. *Psal.* 119. 70. *Dauids* heart being pined with want, takes pleasure in the Word; others having their hearts fat and greasie, despise it. *Isai.* 6. 9, 10. Men have hearts too fatte to beleeve, eares too heavy to heare, and eyes closed up from seeing. The Gospell is as strange to some that heare it, as those that never heard it, *Hos.* 8. 12. Christ came to his owne, and yet was not owned by them, *Iohn* 1. 11. Some received him, *vers.* 12. when the nation

tion rejected him. These
 1. had power to believe. 2. to
 receive. 3. to be sonnes. In the
 mysteries of the Gospel
 prudent men come short of
 Infants, *Luke 10. 12.* and re-
 ceive in parables, what o-
 thers receive in power.
Luke 8. 10. yea, finde the
 favour *death unto death*
 which to others is *life unto*
life, *2 Cor. 2. 15, 16.*

Gods free Grace.

Shall wee say this is the
 worke of our owne will
 and the good use of our
 owne freedome? This were
 to render more than we
 receive, and to glory in our
 owne power and praise.
 Thus to differ were to dis-
 grace the Gospell, the
 grants unto us deliverance
 from

from enemies, and obedience unto friends, *Luke 1.*

74. Our good friends in heaven mutually conspired our victory and obedience. God the Father, Sonne, and holy Ghost, bound not up the hands of our enemies, but gave us also hearts to obey for this gift.

1 *Cor. 4. 7.* presseth upon the pride of us all, *Physically, Politically, Theologically.*

Who made man, or man to differ from a beast? He were a beast, that would not acknowledge God for the Author of both: Who raiseth man to honour or distinction of civill order? Surely the same God that made him preferres him. But above all, grace is least
in

in our command, and most in the power of God; nay, wholly from him, as appears by the *gift of faith*, a new principle, nature never acknowledged; by *righteousnesse*, a purchase, that never came out of our vertues; by *holynesse*, a worke, not of our wils, but the sanctifying Spirit.

Faith is a firme principle of the Gospell, and keeps us by the power of God, and not our owne, unto salvation, *1 Pet. 1. 5.* I know what advantage is taken, *Ier. 32. 40.* by turning the text from *They shall not depart*, into *They may not depart*. Loath the words should be more peremptory than possible. *Possible* they would

would have it runne, and then raise their answer against Gods grace, that faith or feare is not so certainly placed in the heart; but as it may stay, so depart, if wee will forward either. God puts in our hearts a new principle, and that for this end, that we might bee assured of the new Covenant, and of our cleaving to God; and therefore fuller assurance than of a possibility and power in our selves. The Legall and Evangelicall principles of well living, (as we shall afterwards declare) differ much in nature, office, and end. God by originall righteousness left man to the tryall of his owne power. But by Faith
or

or the new principle, hath cast man upon himselfe, and a holy and happy dependencie upon his power for salvation: The Gospel is his best law for life, and surest power of God, *Rom. 1. 16*, to save him; yet with this caution, that wee beleev. Promises are generall, and must bee received as they are propounded; Faith makes them particular to us, and in our deeds and determinations wee may presume no further than the generall evidence applied: we must silence all search of further secrets, and Gods will revealed must bee our rule, and to reach higher by his decrees, is to outreach our selves and rove about the truth. If

If any say, why have some the Gospel and not Faith? I silence his presumption with Gods freedome, and say, why hath hee either? His Gospell is a pledge of his love, and thy faith of his favour, thou hast no wrong whē he counts thee worthy of neither. If he have a list to leave thee an Infidel, thou art but thy selfe. His Law containes wonders, and workes them daily in preaching. All heare the same word, yet have not the same affection. Hee speakes too boldly of Gods counsels, that will reason by our dispositions. *O the depth of the riches, both of the wisdom and wayes of God! His judgments must bee past our finding,*

ding, and fadoming: Wee must feare to search too much, and take heed of an evill eye, because his is good. Hee calls and commands by his word, and of them he chooseth as few or many as hee pleaseth. Hee makes some last in Vocation, first in Election; & some he calls first that hee never chooseth. The *Jewes* by *Peter* in my text are divided, and the nation differenced in receiving and rejecting the Gospell.

70. *Famous yeeres.*

Four things wou'd further bee unfolded: 1. the time of this end. 2. the persons. 3. the judgement. 4. the cause. The time is the last yeere, or at least the last weeke

weeke of the 70. weekes of *Daniel*, *Dan. 9. 24.* The *Gentiles*, *Luke 21. 24.* have times *is fulfill*, and from former times they come to latter times, *1 Tim. 4. 1.* which divide themselves, *Dan. 7. 25.* & *12. 7.* *Rev. 12. 14.* into a *time, times, and halfe a time.* So the *Jewes* have the like account and computation, and falling upon their last times, have them by *Daniel* determined in the number of 70. weekes. These make seven points or periods of their time, every period containing 70. yeares, and six of them are to bee held for the expectation of the *Messiah*: The seaventh is the most famous and illustrious of all the rest. First,
for

for the incarnation of our Saviour. 2. For his doctrine and death. 3. For *Ierusalem* desolation and destruction, which is the end wee have now in hand. 70. yeeres take up this time; the first yeere begins with Christs birth and blessed coming into the world, and for 30. yeeres, *Luke 3. 23.* he lives in obscurity, save his disposition with the Doctors at his age of 12. yeeres: 18. yeeres more he spends in labour and subjection to his parents. This time puts us on the 70. yeeres, and for one weeke, counting from 30. to 38. is Christ most famous in publishing himselfe Messiah, *Dan. 9. 27.* and for 7. yeeres confirms

covenant with many. Hee preacheth by himselfe for halfe of this weeke, he dies in the middst of it, and chargeth his Apostles to continue the rest and remainder of it to the *Jewes* onely.

A wonderfull mercy to this nation, if there had beene any good nature in it: never man spake like him, did like him, or suffered like him. He will neither off the Crosse, nor out of the Pulpit, till hee have accomplished a weeke of extraordinary mercy to an ill deserving nation: but this weeke ended, in the 38. yeere of his incarnation, hee comes to *Peter* in a voyce and vision, to perswade him hee may boldly preach and converse with

with the *Gentiles*, *Act. 10.* *Paul* takes this for another argument of mercy in the beginning of judgement. *Rom. 11. 14.* He provokes to emulation and salvation by the *Gentiles*; and thus continued the Gospell between *Jew* and *Gentile* a long time. But this obstinate people would bee moved by nothing, and therefore in the last weeke, if not the last yeere, are destroyed.

The desolator Christ, or the *Romanes*, (it mattered not,) now executeth the words of him that in the daies of his flesh uttered them, *Math. 22. 7.* Christ the King sendeth forth his armies, and destroyes the murderers, and burnes their Citie. I have

received it from the Oracle of God, and learned Expofitor, *M. Iofeph Meade*, the beft Delian diver that ever I found in thefe myfteries; that *S. Iames Chap. 5. 7, 8.* meanes by the comming of Chrift, his comming in the *Romane* army : So *Zachary* hath it, *Zach. 14. 4.* his feete in the *Romanes* ftand upon the fame mount he prophecied; and this wary Expofitor takes further warrant from an Ancient Writer, and alleageth *Oecumenius* fo clearing the text before him.

Brethren, the Bible is the beft History in the world; it triumpheth over all humane knowledge, and carrieth our minds and memo-

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ries

ries over the vast and devouring space of time, not onely past, but yet to come. It makes us live now, as if we had lived with our dead Ancestors, or were to live with our surviving posterity. It gives us piercing eyes & makes us see into the very depth of darkenesse, and to foretell deeds that are yet to be done.

Onely much wisdom and much watchfulnesse are required of him that will apply for good such secrets. The pure oyle, *Exod. 27, 20* for the lights to cause the lamps to burne, must be beaten; for with much labour and affliction the light of Gods word must be prepared, and with patience

pre-

preached, and made to shine in the Church. Would God this nationall example of the *Jewes*, might bee the instruction of our nation: we have had better than a 70. yeeres continuance of the glorious Gospell; if we provoke God like these stubborn *Jewes*, it is our duty from the like danger to looke for the like punishment. I will say no more, I see the patience and punishment of the same God: take him whilst he offereth mercy, least hee leave thee, when thou would bee glad to finde his favour.

The persons.

The persons here punished, are the *Jewes*, and must be an example unto us, of ob-

stinacy and wilfulnesse against God. They are bold to sinne, and must beare with basenesse the marke of God above all people.

Their end and misery.

Their end is the very tragedie of all miseries, and compendium of the last woe. They are punished as if doomesday were come upon them. God it is that will bee the Author of all tragedies, and write out all men the parts they are to play in this world. Hee is not partiall to the greatest, when they grow insolent against him. *Darius* of a great Emperour is put to play the poore begger, and in the drought of death to call for drinke from an enemy.

mic, *Baiazet* the grand Signior of the *Turkes*, turnes the stage of his honour, into a footstool for *Tamberlane* to mount on horse-backe. *Valerian*, by *Sapores* is commanded the same service, and thousands more of examples might bee brought. The greatest Worthy, and the least worme are subjects to God, and without wrong, must bee made to serve his providence. Fortune (wee say) on the great Theater of the world, deales with us, as wee doe with our selves in the change of our garments in our lesser Chambers: when we have unclad our selves, every man weareth but his owne skin: and so the proudest, and

most presumptuous are of the same nature with the meanest, when they are stripped of some few raggs they weare: wee are to meete with an hard master, that will not pardon us farthings, *Matt. 5. 26.*

In the way we might have done well, but now being come to the end of our journey, we must abide both our pay and paine. Hell fire will be the hotter, by how much God in patience hath beene the cooler: *Tardior supplicij gravitate pensatur* the calme of Gods mercy, ends in the tempest of his justice. Men shall see now how to sorrow, but not to solace themselves. *Isid. l. 1. de sum. bon. Ad aggravatum*

ut videant unde doleant, non ad consolationem, ut videant unde gaudeant, they have played with those things that now will not please them. When they come to number with God as well for magnitude as multitude of sinnes, they shall perceive themselves burthened as wel for conscience as memory. There is some (saith a Father) both in weight and number, *et si non timeas quando expendis, time quando numeras.* The many seventies injoyed by the Jewes, became severe in the count, and for short weekes they have now sharpe miseries. *Cum illis ludunt qua illis ledunt,* They sport with that which will not spare them. They be-

come carelesse of their evils, and then carelesse-
nesse, sadnesse & suddenesse will
overtake them. The time
was when God called for
that, which they would not
give, and now may call for
that which God will not
grant; like *Dives* they deny
morsels, and want droppe
when they neede them.
Would they give their
soules to God, when they
have given them to the
devils, he will none of them
but commands (as the text
hath it) the devils to fetch
them without their wils. It
is small happinesse that con-
cludes with so heavy
newes. Some say *he is a happy
sonne whose father goes to the
devill*: but an heire of such
hap-

happinesse may have as heavy an end. *Abraham* remembered *Dives* of paines in hell for pleasures upon earth.

Men that have despised the Gospell were blessed, if they might die like beastes, and be buried like wormes. A Toad is touched with lesse misery in the hatred of man, than men that for sinne are hated of God. A bitter cup that is in Gods keeping, and though vengeance bee not powred out of it, yet it neither sleeperh, nor resteth there for ever. Iudgements doe not follow crimes as thunder doth lightning, neither is a wicked mans pang alwayes superscribed in his forehead.

Wickednesse hath Sugar in the mouth and sorrow in the heart; wantonnesse like oyle shineth in the face, and is festered in the soule: worldly things upon the best termes are vaine, but vile with sinne: men may up and be rich with injury, grow great by secret evils, and not know their wofull end. If these things had better conditions they were no great friends to us, but as they are by us to corrupted, they are no less then tormenters. A gay coate will not alwayes beate out a corrupt heart, nor high title a hell in the conscience.

Sophar in the booke of *Iob* powreth out curses upon
on

on the head of an impious
man, te les him hee shall
sucke the gall of Aspes and
be slaine by a Vipers tongue.
The sunne that shineth faire
six dayes upon a wicked
mans tabernacle, may bee
clouded the seventh, and
then for delay he comes to
pay the interest. Surely
when the heavens shall
shrivell as a scrole, and the
Mountaines move like
frighted men, then no Cave
shall bee found to receive,
or mighty Mountaines to
fall upon them. Count them
miserable who for a while
are made fortunate by im-
piety, fooles are at no time
happy: if wicked men were
wise they would cease to
be evill. Iniquity is an un-
doubted

doubted prooffe, both of folly and misery. Grieve not at the sinners impunitie and prosperity, because rightly discerned they even then neither prosper or goe unpunished.

Vulgar people for their names lie buried with their bodies: but great persons and kingdomes stand upon record. We are marvellous blind in their use, men thinke such and such persons miscarried not by sin, but simplicity. They are dare hazzard the same way, and looke for better successe. Let mee never be credited if they fare better then their neighbours. Their Chronicles wil come out with the same edition
and

and addition of better wits.
It is no working against
Gods workes that hath al-
wayes cursed ill courses :
mans end in this world, ends
not his misery in hell. Hee
stands for a time upon the
slipperie yce, and being in
darkenesse knowes not
when Gods Angell shall
push him into hell, *Psal. 35.*
6. Three aggravations of his
misery, first, the place of his
standing, this is slipperie.
Secondly, it is possessed with
darkenesse, and therefore
being in the way to fall, hee
cannot have the wit to
place one foote for safety.
Hee that walkes upon the
yce in darkenesse must needs
have a downefall as deadly,
as a break-neck.

God

God is angry every day with sinners, and could find in his heart to cast them into hell, that he spares them is his patience not his pardon, for hee will punish in the end. Hee will one day breath fire upon those coles that in mercy hee breathed into us. His fire shall fall as raine, catch them like snares. To fire he will adde brimstone, and to both a horrible tempest, *Psal. 11. 6.* The streame and current of Gods wrath shall runne like a River of brimstone, the very pile of the pit is fire, and that fire hath also much wood to worke on, *Isa. 30. 33.* This after-clap of hell is the worst, and should have our greatest care

care of prevention before
it be too late, and wee have
lost both our lives and him
that is unto us both life and
length of daies.

One hand by the pulse
askes the other how wee
doe, and our eye is on our
Vrine to divine in what
danger wee are: why is
there not a pulse panting
and beating within to ad-
monish us of our inward
estate? With what presump-
tion doe we daily provoke
God to blow these Soules
into hell that once he brea-
thed into our bodies? The
Lord teach us Wisedome
to thinke of our end, that
when wee are taken of our
feete to fall on our beds,
and from them to the cold
earth

earth, we may not be raised off our foundation, but rest on him that will sustaine us, if we obey his Gospell. *Let the good departure of my Soule to salvation, bee alwaies evident to my faith,* and I shall be the lesse curious to care how darke and deadly it entred into my body. It is the going out more then the comming that concerns every hearer of Gods Gospell. This was St. *Augustines* meditation, and shall be mine for ever; that my end may conclude my sorrowes, and begin my joyes.

The true cause.

For the cause of this end we are taught by our Text to be sinne, and in speciall the

the sinne of the Gospell. Irreligious honest men, and civill infidels know not this sinne, they have no light and leading unto it : Conscience applies no such fact to the Law, as to disobey the Gospell, neither does the Law trouble any man with accusation of this sin. It is solely and solitarily the Gospels office to convince of this fault. To want faith in God is reproved by the Law; but in a Mediator, by the Gospell : To want personall righteousness, is the crime the Law will charge us with ; but to want the righteousness of another, must come to bee evinced by the Gospell. Holinesse of nature is what the Law
re-

requireth, and condemneth the contrary; but holiness of Grace infused by the Spirit, is the light of the Gospel, and to bee destitute thereof is the greatest condemnation, *Iohn 3.19.*

This must teach us first to distinguish the finnes of the Law and the Gospel & how to aggravate them. Secondly, seeing faith and the Gospel are free gifts we must neither bee close freinds unto nature, nor open friends unto grace. We have no power to reach so high as the Gospel, or call for faith at our pleasure: we are more ready to reject both, and reason against them with the stubborn *Jewes*, than convinced and yeeld

yeeld them our obedience.
Thirdly, wee must looke to
our danger. Turkes and Tar-
tars that never heard of the
Gospell, shall escape better
than Christians: They shall
be beaten with few stripes
for that little they have re-
ceived, we with many for
our great and gracelesse neg-
lects: In stead of rods God
will lash us with Scorpions,
who have neither an-
swered the utmost of our
power, or greatnesse of our
meanes, *Math. 11. 15.* and
13. 12.

Civil & moral men under
the Gospell are in greatest
danger, because they op-
pose their owne righteous-
nesse to Christs righteous-
nesse, and will not be moved

to master themselves, in a
meane conceite of their best
proficiencies : These are in
danger to want faith, be-
cause it is needlesse for
those that have thoughts of
fulnesse in themselves. Their
vertues and good actions
are all they boast of, and
therefore these men prove
barren under the Gospel.
With these full Pharisees
wee have another sort of
people in as great danger
upon a contrary ground,
faith is their glory, and they
feare not to bee found with
the best in Gods favour.
Aske these men in good
earnest, whe they were con-
vinced of sinne, and they
will bee brieft with you
that they scorne but to bee
lesse

lesse holy than the best, and
to reprove them is audaci-
ous slander : Why, but are
you not sinners ? yes, for fa-
shion sake they will not de-
ny that, Are we not all sin-
ners ?

But what say you to want
of faith in Christ ; to this
they have a vulgar and
gross answer ; marry, God
forbid I should be so bad as
not to beleieve in Christ ; I
thanke God I love him with
my very heart, and so have
done ever since I was borne.
But were you never sound-
ly convinced by the Gos-
pell and Gods Spirit, of this
great want ? What ? would
you make us infidels ? wee
abhorre to thinke of such
questions : goe and aske
them

them the Turkes, for we by the grace of God will never turne Turkes, and take part against Christ. But when came this perswasion into your hearts, and by what meanes was it wrought? I finde, *John 16.8,9.* a Spirit of conviction; what say you? Have you heard of this Spirit since you were baptized? how and in what manner hath this Spirit wrought in you? Truly we beleve there is such a person in the Trinity, for so we were baptized; but for such a gift, it is all one to us, as there were no Spirit at all. Now (poore soules) you have put them besides all their divinity, and convicted them of that for which the

they give God thanks, blessing God they never wanted faith, which assures them they never had it; for to want it, is the way to have it, and to believe the contrary, an undoubted testimony of their dangerous presumption. God open their eyes, and bring them to a better triall by the truth of his word.

I will therefore descend into a more strickt examination of the sinne and the judgement in my text, and deale right downe in the whole worke of the conviction, *Iohn* 16.8. and then againe repeate the judgements, and summon up as many particulars as my memory and Gods mercy shall sug-

suggest unto mee. I will
reade this text alleadged,
and deale by faire and capi-
tall titles, for the more
firme and faithfull remem-
brance of my Reader, in all
that followeth.

A glorious Kingdome.

*Iohn 16.8, And when he is
come, &c.*

There bee two great Do-
ctors come from the Father
into the world; by whom
he will convince the world
before he judge it, and these
two succeed the one the
other; the first absents him-
selfe, and the other comes in
his roome. To finde Christ
a successor in man, is the
crime of the Church of

Rome

Rome, of which they are now ashamed, and by correction mend their Authors and bid them say, the Pope is the Vicar of Christ, and Successor of S. *Peter*. But by their leave, they yet want an *Index expurgatorius*, to expunge and wipe out the Pope, and put in a more equall for Christ, left by himselfe, when he left this earth, fitter to bee both Christs Vicar and Successor. These two excellent Teachers undertake the conviction of the world before the condemnation of it. So dealt Iesus Christ with the *Iewes*. We will enlarge our selves in the worke of the Trinity, and be ample in the view of
F their

their Kingdome.

*The excellent and admirable
administration of Gods King-
dome.*

There bee three persons
in the Divine nature that
worketh all things, yet are
all things wrought in a
wonderfull and most dis-
tinct and unconfused man-
ner. The Father of himselfe
and to himselfe worketh all
things, and so is the begin-
ning and end of every action,
1 Cor. 8. 6. The progression
from this beginning
and regression to this end
is the rarest and sweetest
mysterie in the Bible. In
the progression the Father
goes on by the Sonne, and
both Father and Sonne by
the

the blessed Spirit ; and here
beginnes the immediate ad-
ministration of the King-
dome within, the Spirit al-
wayes taking the possessi-
on of it. I will open clearly
this Divine and ravishing
secret, and set men on work
with no new notion, but an
old truth ; for I abhorre to
deflect from the wayes of
Antiquity.

*Of the progression and re-
gression of the Kingdome from
and to the Father.*

*S^t. Paul settling true religi-
on upon the surest pillars,
pluckes downe the rotten
and ragged pillars of Pagans
and Papists, 1 Cor. 8. 6. To
whom there is but one God, the
Father of whom are all things,*

and wee to him. &c. Many gods confound themselves in their beginning and end, and therefore if creatures were from them, they should bee confounded in their originall, & this confusion would breed a greater, they should not know whom to serve: But wee (saith the Apostle) have this error corrected in one God, neither neede wee be confounded with many persons, for they are our best helpe in religion. Take the first person, make him the beginning of all creatures, and our end in speciall, and we shall know both to whom wee are beholding, and to whom we owe our thanks. The Heathen have

have no such knowledge, they neither know Author nor end of their actions & praise.

In this wee agree with them, that to goe to God without a mediator is presumption in both, and therefore they have their many lords to goe by to their many gods, and are here againe confounded in their prayers, not knowing to what Saint to turne. Fryer *Tissie*, made a sermon that Saints might bee served with the Lords prayer ; for that it was a common question with the *Romane* Chanters to demand, to whom do you say your *Pater noster*. This is a straine of the old religion, and many lords of the Hea-

then, and therefore Christ being put out, or shuffled in with the multitude, it was no marvaile such a question should bee raised; for to God must we goe by a mediator: but *Paul* in the progression of our religion hath given us better direction, that as the Father by one Lord Iesus Christ hath made all things; so we, if we will proceede aright, must by the same Lord Iesus Christ, and no other, goe to the same Father, and so in conclusion, after a long and glorious perigrination upon earth, we shal be brought to the Father, that hee in us (as *Paul* witnesseth, *1 Cor.* 15. 28.) may be all in all.

Of the Sonnes mediation in
this Kingdome.

It was expedient for us
that the Father should send
his Sonne ; for wee which
are the best of his creatures,
being lapsed, cannot with-
out Christ serve our end. He
is *his paritns, uos os surdus ē is*
uipios, 1. Cor. 8. 6. Ephs. 4. 5. 2.
Tim. 2. 5. and 6. 15. &c. the
alone mediator, and power-
full potentate with God for
us. For this end he is incar-
nate, and to this purpose he
lives and dies, riseth from
the dead, conferreth forty
dayes of this Kingdome,
Act. 1. 3. and so departeth
into heaven, and makes fur-
ther way for progresse in
this kingdome, and to per-
fect this, sends his Spirit,

telling us of a truth how expedient this is for them that are now to bee left to preach his kingdome, to have him depart that the second Doctor may come. Expedient and necessary for all that are to be saved; for Christ being risen againe, had all power and iudgement from his Father, *Mat. 28. &c.* The present execution of this power, had beene a woefull thing with the world, being both unrighteous and unholy. Christ redeemed it, and therefore will not presently destroy it, but commands in the same place, that proclamation of his power bee made; and being with his Heralds unto the end, will in the

the end call the world to an account, and shew both his power, & their iudgement. This great Embassage into all the world had need of some noble Agent to leade the way, and bee present with the holy Apostles and their successours: and this honourable person is the third person in the blessed Trinity, in whose hands and administration Gods Kingdome is for this present age, and of which wee are now to speake.

The Kingdome of Grace.

In the Lords prayer wee petition, *Thy kingdome come*, our understandings at this day abbreviate this petition, and are defective in the expression of it, and so consequent-

quently our prayers come short of their dutie, & deale with God for no more than they know. We wil(God assisting) inlarge our thoughts in the regression of the Kingdome, from the Spirit to the Father againe, and shew, First, the administration of the Spirit. Secondly, of the Sonne. Thirdly, of the Father; and so teach you plainely to pray for the Kingdome of grace, Kingdome of power, and Kingdome of glory when all is returned to the Father.

The Kingdome within and seated in mens hearts.

Luke 17. 20, 21. The Pharisees would have a Kingdome by observation: but
Christ

Christ knowing the Kingdomes administration, first to rest in the Spirit and grace thereof, takes away that error, and according to the nature of the Kingdome sets and seates it within; for such as is the government; such must bee the Kingdome. The government spirituall, therefore the kingdome spirituall. Grace and the Spirit of grace, carry no outward pompe and externall state; but are all glorious within. And this is that kingdome that suffereth violence without, and is oppressed by rebels and traitours to the Lord Iesus, and their owne soules.

The Kingdome of violence.

The Kingdome of Gods Spirit.

Spirit is the most pious and peaceable Kingdome in the world; yet suffereth more than all kingdomes, as shall now appeare, *Math. 11. 12. Luke 16. 16.* Gods kingdome under the Law and the Prophets suffered violence, and so shall it under *Iohn*, Christ, his holy Apostles, and Ministers, doe for the time of the Gospell. I know these texts are strained to another sense, and so my selfe have beene a follower of this violence, till that man of God M. *Ioseph Meade*, cleared my sight by his industrious and judicious observation of the text. It may bee we are both deceived, & it becomes humble men not to bee peremptory

tory in crossing and controlling others. We all agree of the violence offered to the Kingdome of grace, and disagree in the prooffe of it by these texts. Heare then mine arguments and reasons which I subject to the spirit of the Prophets.

1. Christs answer by the Law & the Prophets, sheweth the conformity betweene the old and the new Testament; the ancient and surrogate *Israel* of God. Violence waited upon the Church before Christ, and so will it now, and after him. It is your error (O foolish *Jewes*) to looke now for a kingdome by observation, and to see your selves more redeemed from the

Re-

~~Romishes~~ and men, than from devils, & your selves, more deadly enemies: You have more neede to have Sathan displaced, than your selves placed in a temporall Monarchy: I am come to save your soules from sinnes, and not your bodies from bondage. Secondly, *Iohn* that now preacheth the new Kingdome is in prison, *Matth. 11. 2.* and must lose his head: I looke for no greater favour, my Apostles will succede mee, and by succession it will last till I come and take the Eagles off the carkeise, *Luk. 17. 37.* 3. The Kingdome is preached, a thing that the world hateth, and therefore will every man have a blow at it.

it, and violent men will prey upon it : this reading the texts will render, without all renting and tearing the phrases. 4. The word signifying violence, or violent men, was never taken by any Author for inward violence, or motions free and voluntary, but for outward force and external power, putting others to be patients of their persecutions and punishments.

The Spirits conquest.

God is not wanting to his poore servants, but gives courage and consolation in all their oppressions. The Spirit sets up such a Kingdome in the heart and soules of Gods people, that no paine or perill can pre-vaile

vaile to conquer their faith and confidence. They are resolved to carry their lives in their hands, & rather dye than deny that truth that the holy Ghost hath taught them. This spiritual Kingdome subdues all Kingdomes, yea, more than all Kingdomes, for it gaines that victory over our selves which is more than any earthly conquest.

Conquest by conviction.

The greatest opposition to the Spirit of grace, is in our selves. It were easie to ruine all the world, and in such conquests and conversions men have shewed their might and manhood: but to enter the house held by the strong man, both of

cur-

corruption in our selves, and suggestion of Sathan out of our selves, is a potent and powerfull worke of grace; Gods Spirit alone is able to beate downe these holds, helpe in the conquest of our selves, and subjection to the Kingdome preached and offered vs in the Gospell. He it is that brings in faith to beleeve, and excludes infidelity; That raiseth up in us the comfort of Christs righteousnesse, and rejecteth our owne; That teacheth us holynesse, and how to deny ungodlinesse, and every worldly lust, and to live soberly in our selves, righteously to others, and godly to our King and Commander: of the severall branches

ches of conviction, we shall intreate afterwards, and shew what sinnes are convicted and controuled in us, and how wee ought to see them, and sorrow for them, &c.

Conviction by supposition.

The Spirit in this Kingdome of grace, worketh & effecteth another strange worke and operation upon the world, in giving his subjects power of conquest in trials, and to triumph over the world, and all its workings and mischiefs, Rom. 8. 37. *In all these things we are more than conquerours: What things? even the worst that the world can doe unto us, and that is to make us Martyres, and themselves mu-*
the

therers, yea even to murder themselves to see us so little affected with their torments. We stand still and do nothing, and see our salvation of God. To conquer by passion is cleane contrary to the world ; for so the world is conquered, and hee that suffers becomes subject to another : but we are saine (saith the Apostle) and our slaughter is our victory; nay, more than victory; in so doing we conquer the conquerours, and command our oppressors. More than conquerours, is more than any *Cesar* achieved unto, or ever Monarch effected in his greatest victories. Who can say so, but Christians ? Emperours have
con-

conquered with difficultie,
and lost with greater facilitie
all their kingdomes.
They have beene lesse than
conquerours, and never gotten
victory, but left it too
thers to gaine it from them.
O the honour of this spirituall
kingdome, and excellency of
grace, that everthriveth best
vnder oppressions and worldly
violence.

The regression of the Kingdome.

All the honour of this
Kingdome redoundeth unto
to Christ, and shall then
peare when he appeares to
take his Kingdome & great
dominion. He should have
had no subjects but for the
Spirit, and none so victori-

ous.

ous, but for Martyres, who
as they have first honoured
Christ by death, shall of him
again bee first graced with
life. Those that are alive and
converted, shall bee a glory
to Christ, as hee will bee a
glory to them. It is for the
persons in the sacred Tri-
nity, mutually to raise glo-
ry one to another : Wee are
therefore *ordine retrogrado*,
come from the kingdome
of grace to the Kingdome
of power, from the admini-
stration of the Spirit, to the
administration of the Son,
and seeke after three things
as glorious as the former,
and yet more outward, but
not lesse spirituall; for per-
fection in the Trinity, is
in both wayes obserued and
ef-

effected in progression, the Father perfects his worke in the Sonne, and the Sonne in the Spirit : so in regressi- on, the holy Ghost perfects grace in power, and the Son perfects power in glory. We will speake of the Son taking, ruling, and delive- ring up of this kingdome of power.

*Christs taking of the King-
dome of power.*

H. b. 2. 5. mention is made of *a world to come*, and the subiectiō thereof to Christ. This wee see not (saith the Apostle) as yet accompli- shed, but wee see Iesus Christ crowned and made King in heaven. His pre- sence on earth as yet wee have not, save in the holy Ghost.

Ghost. But hee will appeare in his body, and take this Kingdome and whole world to himselfe, and turne out of it all the ungodly in the earth. His enemies that would not suffer him to reigne over them by his Gospell, are then to bee brought before him and shaine in his presence.

The taking of his great power.

Revel. 11. 17. At the last trumpet, and the last woe, all Kingdomes fall to Christ. But how I pray you? marke the text, *He shall take to himselfe his great power, and reigne.* To himselfe immediately, to himselfe for forme and manner of government. He left it in the hands of the Spirit, and now takes

takes it againe to himselfe, no more depriving the Spirit of the honour of it in the re-assumption, than hee did himselfe, when he deposed it into the hands of his Spirit. Now the question will bee how this is done? The answer is, with great power; greater than ever before; for it destroyes them all, that now destroy the earth.

How is it taken?

Daniel asswaires this doubt, and makes it glorious and wonderfull in his extraordinary description of it, *Dan. 7. 9, 10. &c.* First, the Lord Iesus takes it from his enemies, and casts downe their thrones, and makes them seates for his Saints.

R c

Rev. 20. 7. he takes it from the last beast, even because of the little horne, and his blasphemous and bloody words. Secondly, hee takes it from the Ancient of daies, who in a glorious and most illustrious manner installes the Lord Iesus into his kingdome. Thirdly, he is attended and waited upon by the innumerable company of Angels, by whom hee is brought to the Ancient of dayes. Reade the rest and admire at this inauguration and solemnization of the day of Christs coronation upon earth, who now in heaven is crowned with glory and immortality.

When it is taken.

2 Tim. 4. 1. At the Epiphanie
G

phanie of his kingdome,
Marke 13.26. Luke 21.27.
when the powers of heaven
are shaken, and the starres
that shine in them are hum-
bled to the ground. Earthly
potentates that are advan-
ced above others shall bee
made low. The fall of such
starres will not hinder the
sight of Christ, but honour
it. Other starres being bigger
than the earth, would over-
lay it and men, and suffer no
man to stand upon earth to
see the Lord Iesus come in
the clouds of heaven with
power and great glory.

Hee must bee seene of all
eyes, and therefore it is most
safe to give the sense of the
Scriptures by the Scriptures,
and to say of this day as of
the

the former shadowes of it in
Babylon and Egypt, Isa. 13.
10. and 14. 12, 13. Ezek. 32.
7, 8. The starres of heaven
and the constellations thereof
shall not give their light. The
Sunne shall bee darkned in his
going forth, and the Moone
shall not cause her light to
shine, the bright lights of hea-
ven are put out, when Pha-
raoh falleth by the Babiloni-
ans, and Lucifer sonne of the
morning, ascended into hea-
ven, above the heights of
the clouds, and starres them-
selves to bee like the most
High, comes downe to the
ground; when by the Medes
and Persians Belsazzar is
pulled from the orbe of his
height and honour. Christ
the bright shining starre of

Jacob, and the advanced Scepter of *Israe'*, is risen, and shall rise to smite all corners, and subdue all Nations. Let us therefore advance him from the taking of the kingdome, to the ruling of it.

Christs ruling and reigning in his kingdome.

Dan. 7. 14. On this day dominion is given to Christ, *Zech. 14. 9.* One Lord, one name, and that over all the earth. In this day will he reigne in and over all mankind. *Rev. 11, 15.* Now the world does not acknowledge him for one Lord, as being ruled by many; neither does it worship him by one name, as being distracted into many religions: but this will Christ remove at his

his day, and rule by a more
equall power, and uniforme
worship. *Paul* is our wit-
nesse, 1 *Cor.* 15. 24, 25, 26.
&c. that the end and delive-
ryup of this kingdome to
God, even the Father, cannot
be, till rule, authority, and
power of devils in hell,
men upon earth, and even
death, the last of enemies be
fully vanquished and subdu-
ed: and for this purpose, I
might produce all the Pro-
phets and holy Apostles,
speaking glorious things of
Christ's reigning and ruling
at the sound of the last trum-
pet, and comming of the last
woe, *Rev.* 10. 7. All the Pro-
phets are witnesses; and *S^t.
Peter* speaking of the same
thing, adds to them all the
G 3 Apostles,

Apostles, 2 *Pet.* 3. 2.

They have ill done,
that have muzled up the
mouthes of the Prophets
with a Consummation
and conclusion in Christs
incarnation. The *Jewes* dis-
pute, *Dan.* 2. 35. and 7. 11.
That Messiah must come
when the Monarchies are as
chaffe before the winde, and
quite blowne out of the
world: When the feete and
foundation, even the ten di-
vided toes in the bottome
of that terrible image are
crushed, and conquered by
the victorious stone, whose
kingdome becomes a moun-
taine, filling the whole
earth. Hee must then take
place when the last beast is
slaine, his little horne (ha-
ving

ving eyes to watch the ten
hornes, and to speake blas-
phemies against God) is
consumed. Vtter ruine must
befall all Christs enemies
before he take from the An-
cient of dayes his dominion
and uniuersall command o-
ver all the world. Hence
they would conclude against
Christians, that their Messi-
ah is not come, for they
urge us by our owne confes-
sion, that hee came in the
dayes of *Augustus Caesar*,
when the last beast flourish-
ed most, & was farre enough
from chaffe or clay: it was
not then come to the tenne
toes, or ten hornes, in which
it hath held to this day, and
therefore as yet Messiah is
not yet come.

Stay (*stubborne Jewes*) wee will not take these texts from you but grant them, and yet deny your consequent: for Messiah by the testimony of the same Prophet must first come to redeme, *Dan. 9. 24.* Your weekes are gone, and might assure you Messiah is come, and hath made reconciliation for you & us. He is gone to heaven, and hath left his kingdome in the hands of his Spirit; against him you have rebelled, and brought upon your selves the end in my text: repent and hee will returne to you, and you shall see him, as *Daniel* hath delivered unto you, and witnessed by an Apostle of Christ, *Act. 3. 19, 20, 21.* and is the
only

onely and last reason of the stay and slackentle of his coming, and performance of his promise to you in special, 2. *Per.* 3. 9. Would God you were at as good agreement with our holy Apostles, as wee are with your Prophets, we should soone and suddenly both meete in this kingdome of power.

Balaams prophecie, Numb.

24. 15. to the end.

Of this kingdome *Balaam* is forced to speake, and by a starre and his shadowes gives in parables an excellent prospectiue for the view of things a farre off but not nigh, at a great distance of time, but not present in this age. The star

G 5. imites

smites *Moab* in the shadowes of it: but it shall *un-*
wall all the sonnes of Seth, immediately by it selfe and
last appearance, *Amalecke* the first of Nations is destroyed by the prayers of
Moses, and sword of *Ioshua*, true types of Christ; and
Chittim the last of Nations shall by Christ himselfe immediately perish. Of both
these it is said more than of all the rest, *They shall perish for ever*. The reason is plaine,
Amaleke was the first that fought with the *ancient Israel* in the wilderness to
hinder their passage into *Canaan*; and therefore must be smitten for ever. Now
is the *surrogate Israel* of God in the like wilderness,

Rev.

Rev. 12. 6, 14. and *Chittim* onely makes warre with it, and therefore as *Amalek* of old, must perish for ever.

To *Ashur* all Nations were smitten by the shadowes of the rising starre: but from *Ashur* to *Chittim*, the starre Christ, by conjunction and secret influence, makes one Starre smite another, and as he sets the *Egyptians* against the *Egyptians*, *Isa.* 19. 2. so he sets *Alkur* against *Ashur*, & *Chittim* against *Chittim*, & both against *Heber*, till his honour come by Christ. *Alkur* is the land of *Assyria*, *Chittim* is put for the *Iles of the Gentiles*. *Ashur* begins with *Nimrod*, *Gen.* 10. a sonne of cursed *Cham*. He is the first mighty hunter

After after honour, and begins his kingdome with *Babylon*, the building of confusion, both for religion, language, and love. From *Babylon* hee hunts into *Assur* or the land of *Assiria*, and builds *Nineveh*, and at length fills the great Continent of the world with his Monarchy. The *Babylonians* take it and hold it, till the *Medes* and *Persians* become Lords of their kingdome and Continent. Thus the Lord dasheth kingdome against kingdome, and like a potters vessell breaketh them one upon another.

From the Continent to the *Iles of the Gentiles*, the same Christ translateth the Monarchies, and ends them in
the

the Sonnes of *Iaphet*. *Chittim* a sonne of *Iaphet*, *Gen.* 10. being divided from the Continent by the Seas, finds posterity in time to passe the Seas, and by ships from his Coasts carrieth *Alexander* the Great, *Dan.* 2. 32, and 7. 6. and 11. 3. 1 *Niaccab.* 1. 1, with his Army; who killeth *Darius*, and from *Assur* to *Chittim* translateth his kingdome. The rising starre knowes how by his secret operation to stirre up *Chittim* against *Chittim*, and to punish the Iles for Idolatry and tyranny; he sets the inhabitants thereof together by the cares for their sinnes, and by the *Romanes* at length brings the Monarchy from the *Gracians* to us, and settles

settles the glory of it in *Rome*, where it flourished to the birth of Christ, and long after. At length this massie monarchie drencht in blood, even the best blood, the blood of Saints, began to reele and totter, and from one Cæsar fals to ten Kings, from yron legs strongly united to ten toes weakely divided; they hang upon the same feet of the Image, but their division is fatall to the Empire.

These toes in the Image, and ten hornes on the head of the last beast, are the last of *Chittim*, and remaine to this day for perdition by Christ, as farre as *Iaphet* is not perswaded to dwell in the tents of *Shem*, *Gen. 9. 22.*
what

what now remaines but that
the third Sonne of *Noah*
alwayes chosen of God for
his chiefe servant, should
obtaine the kingdome, and
that *Heber* hitherto affli-
cted by *Assur* and *Chittim*,
should be made glorious at
the coming of the Lord
Jesus? The promise of the
new heavens and the new
earth is made to them, *Isa.*
65. 17, 18. and *66. 22.* this
quoted by *S. Peter*, *2 Pet. 3.*
13. applyed by him to the
Iewes, and by them to be ex-
pected in the day of judge-
ment, when hee takes his
great power to reigne. The
same is repeated, *Rev. 21. 1.*
and applyed to *Ierusalem*;
vers. 2. of this as a mystery,
S. Paul speakes, *Rom. 11. 25.*
and

and quotes *Isaiah*, who *Isa.* 59 18. brings it in with the subversion of *Chittim*, or the *Ilands*. What shall I say more? let *Peter* expound *Isaiah*, and *Isaiah*, *Peter*; and we, shall quickly resolve of this mystery.

*Of the length of the day
of Iudgement.*

Zech. 14. 7. Having spoken of *Ierusalem*s desolation as *Christ* did, *Matth.* 24. comes in the like manner to their consolation, and saies, *The Lord my God shall come, and all the Saints with thee*; then describes the day of judgement; 1. by light, to manifest all deeds of darkness. 2. by the purity of this light, it shall not be cleare and darke, that is, one part light and

and another darke, like a
day of creation, but it shall
be light without darknesse.
3. the *unity* of this day, it is
to be one how long soever;
Christ will not be interrup-
ted in his kingdome, or
stayed in his judgement.
4. the *knowledge* of this day,
both when it shall begin,
how long it should conti-
nue, and when it shall end,
is onely belonging to the
King that shall rule in it. 5.
to take away all doubt of a
day, it shall not consist of
the parts of a naturall and
created day, *not night and*
day, which by the ordinan-
ces of heaven are perpetual:
but this shall be a voluntary
and arbitrary day, depending
upon the will and motion of
Christ,

Christ, and no measure of
starres. 6. contrary to all the
dayes of the creation, this
shall bee *light at the evening*,
yea, then shall bee the grea-
test light in the regression
of the kingdome trium-
phantly from Christ to his
and our Father.

The light of grace breaks
forth into the light of po-
wer, and the light of power
into the light of glory.
What then shall be the glo-
ry of this day, called the
great, notable, and terrible
day of the Lord? *Joel 2. 32.*
Inde vers. 6. Rev 16. 14. &c.
shall it vanish in the
twinkling of an eye, and
that mystery, *Rev. 10. 7.* passe
in a moment? No assuredly,
wee are resolved by Christ,
that

that it shal be a day comprehending dayes, *Luke 17.22,* 26. many dayes that shall afford times of refreshing and restitution, *Act. 3.19.* dayes and times shall be upon this great day, and reason is faire to favour this sense. Christ takes his kingdome and power upon this day to reigne and rule, and therefore it is reasonable to yeeld him some time before the delivery of it up to his Father, to shew the glory and the excellency of it. It agrees well with the regression to perfection, that some stay should bee made, for the honour of *Heber,* and glory of the King.

Shall I offer other texts, and tell you what they teach
you

you to beleeve? I will not command your faith, where it is fit for me to suspend my owne. It were presumption to resolve before the issue, and reade the riddle before it be plaine in the action and event, as well as in the prophecy and prediction. *Zech. 14. 8.* the Prophet seemes to describe unto us the day of judgement, and to compute it by a day in *summer* and in *winter*, and then the great day will mount to a yeere at the least.

Isa. 65. 20. If the new heavens and the new earth, fall out upon this great day, as *Peter* seemes to expound it, *2 Pet. 3. 13.* then *Isaiah* will seeme to speake of an hundred yeeres at the least.

2 Pet.

2 Pet. 3. 8. Rev. 20. 4. If one day in Peter bee a day of judgement, as the verse upon which it is inferred seemes to speake plainly; then such a great day with the Lord Christ, or to the Lord Christ (as Zechary phraseth it) is as a thousand yeeres, and a thousand yeeres, as such a day: One day, saies Zechary; one day, saies Peter, and both seeme to say one thing.

But a thousand yeeres will be put for eternity, and so no time is expressed, but that which waits upon God, and sheweth him to be eternall: but yet S. Iohn will answer this, and by an invincible argument take it from us, if his thousand yeeres have relation

lation with *Peter* to the same day ; for after eternity there is no history of time, or relation of any succession ; but *S. Iohn* placeth a *little season* after the thousand yeeres, and that wipes out the opinion of a thousand yeeres to be put for ever. I will neither dispute nor relate any more, wee have too many new opinions, this is old enough, and by carnall Chiliafts made both odious and erroneous. It is fittest wee bee silent, and prepare for this great day, let it bee of what length the author pleaseth ; for to his liking must it last, not in living to carnall lusts, but heavenly joyes. God give us grace to look for it, and inlarge our petition

on, with calling for the perfection of grace, in the perfection of power. Wee live (God knowes) as if we were some seven months birth, vi-
all, but weake. The kingdome of power will rouse us up; for Christ takes it not onely to destroy our enemies, but to stirre up our graces. *In the new heavens and new earth righteousness shall dwell*; it is now banished from kingdomes, *Christ* oppresseth it, and a few sons of *Iaphet* are perswaded to embrace it: but the time shall come, when it shall possesse mankinde plentifully, and not *Shem*, but all the sonnes of *Seth* shall embrace it. *Numb. 24. 17. Moab as an enemy perisheth: Sheth as a friend*

friend is subdued, that Christ may have subjects. I will touch the great change that Christs kingdome shall make in the world at his comming, and so hasten the returne of it to the Father.

*Alterations by Christs
comming.*

Isa. 32. 15, 16, 17. &c. The Spirit that now is comen to the Gentiles, and departed from the Iewes, must again be powred on them, & this is wrought in the world a wonderfull change. 1. The *field of Chittim* that now flourisheth in the hands of wicked men, shall bee turned into a *forrest*, and made barren and desolate as the wilderness. 2. The *forrest* of the Iewes shall alter into

fertile field, and by Christ himselfe shall be made glorious. Thirdly, this goodly and flourishing field shall be planted and sowne with *judgement* and *rightconnesse*, they shall even dwell in it; and take up the whole possession of it. Fourthly, the fruit shall be *peace* and *quietnesse*, no warre, no molestation shall disturbe them. Fifthly, this Harvest of happiness shall be with assurance for ever. When Christ takes his power to reigne, none shall any more rule over him or his. Both hee and his Saints have suffered of this wicked world, but the woe thereof *commeth quickly*, and speedy vengeance will pay for all delays.

H

layes. Be admonished (my brethren) you are by the consent of Divines, come to the *second woe*, *Rev. 9. 13.* above 300 yeeres agoe. The next is the day of judgement, and is ever delivered with this *Item*, *Behold it cometh quickly*, *Rev. 11. 14.* adde to this, *Luke 18 8.* *Revel. 3. 7.* and *16. 15.* and *21. 12.* Other woes linger and last long, as being executed by men: but this will be speedy, as being immediately done by Christ himselfe, who will not stand long about his enemies, though his friends may enjoy a longer time of rejoycing in his presence.

The delivery up of his Kingdome to his Father.

1 Cor. 15. 24. compared with 2 Tim. 4. 1. teach us the *Epiphany* and *end* of Christs administration, and wee have heard what falls out betweene these two termes. I must needs conceive it absurd, till better reason convince me to conceive of an *Epiphany* of a *kingdome* and an *end* together: let who will so conceive and conjecture, I am not as yet of their minde; some duration and succession of time will be from the *Epiphany* to the *end*, when the *end* is come (best knowne to Christ) hee will returne all to the Father:

but you will object, *Revel.*
11.15. Hee shall reigne for
ever and ever. I answer, the
delivery up of the King-
dome, is not an exclusion of
Christ from reigning, for as
the Father reigneth in the
Sonne, and both of them in
holy Ghost: so in the re-
gression, the holy Ghost
reigneth in the Sonne, and
both of them in the Father.
O ravishing Societie, and
blessed Communion wee
shall enjoy in our Fathers
house, when all is given up
unto him, and yet in him
all to be enjoyed. In him
we enjoy Christ, and the
blessed Spirit; we are no
losers but gainers by these
wayes of Divine and deepe
wisdom.

The regression of the Kingdome to the Father.

1 Cor. 15. 28. *That God may be all in all, v. 24. God even the Father.* God essentially shall blesse us, but the Father in speciall shall be glorified in us. This was Christs prayer upon earth, *Iohn 17. 21.* That we might be one in the blessed Trinitie, as they are one in themselves, and have all conspired to make us happy. Christ prayeth they may be perfect in one, that they may be where he is now, &c. The holy Ghost and the Sonne conclude in the Father, and so must wee for our full happinesse, *Zeeb. 14. 16.* Why not the Passeover to be kept in the

great day spoken of before? this was the greatest feast in *Israel*: but the feast of *Tabernacles* hath a more apt allusion to those times. Our Mansions are in heaven; as long as we stay upon earth, though under assured safety and freedome from danger, yet we are not at the best. In the Kingdome of Grace we are well and happy. In the Kingdome of power we are better and more happy: but in the Kingdome of Glory we are best of all.

We have thus farre digressed, and I hope transgressed no rule in Religion. Wee can easily recall our selves to our first intention, concerning the comming of the holy Ghost. *And*

when

when he is come, he shall convince the world of sinne, and of righteousness, and of judgement.

Of Sinne.

That is, want of faith in Christ, the signe of all sinne, for we can expect no discharge without it. All sinne in one sinne is convinced of the Law, we are guilty in *Adam*, and of this sinne wee are guilty in the Gospel. The sinnes of the Law are strong enough to condemne us, but this sinne brings in our great condemnation, *Ioh. 3. 19.* the Law is not that light that contains life in it, that light is Christ, *Ioh. 1. 14.* He came into the world both as the

light and life of it , and yet men loved darkenesse more than light , not onely because their deeds were morrally evill, but because they esteemed not to have them mended by this new principle of faith in Christ. Infidels come not to the light of the Gospel , because that does most convince them of sinne. The Law is more sparing than the Gospel, for it chargeth man no further than of originall and actuall sinne. But the Gospel extends to his wants of such faith, righteousness and holinesse as the Law leaves at liberty. It commands us faith in God, and is silent of faith in Christ. It bids us bee
right-

righteous, but not in another. It bids us be holy, but that is from our owne vertues, and not spirituall graces.

The Spirits light is too strong for weake eyes to looke upon it. It blunts and blindes him to thinke his deeds so ill, as God does not approve the best of them. It is strange to him to beleeve, that without faith in Christ, nothing that is done by him is accepted of God. He conceives better of himselfe, and trusts that his good meanings, and vertuous actions are not so out of request with GOD, but he shall gaine some favour and friendship at Gods hands, to be

esteemed of better then of the worst and most wicked man. Hee must therefore know that if the Gospel prove him guiltie of the want of faith, no sinne is spared or pardoned any more to him than the lewdest liver in the world. Hee must therefore learne to love the truth of the Gospel, and come to the light thereof, that his deeds may be made manifest, that they are wrought in God and the power of his Spirit, and not in or by any of his good dispositions.

Let us in the ho'y feare of God looke to our lives, and never applaud our selves by our owne vertues. The whole world is
guilty

guilty of a sinne it hath no
sense or feeling of, and even
the best are in worst case:
let the come to triall, and by
a conviction more than le-
gall, see what the Gospel re-
proveth, let them thus rea-
son with themselves; It is
too grosse and sottish to
say I am a sinner, I am
worse, I am an Infideil and
wrapped up in the worlds
condemnation. It is high
time for my soule to bee
dealt withall, and that by a
more powerfull cause than
the morrall Law or mine
owne conscience: I must to
the Gospel and conviction
of Gods Spirit, and never
rest till I finde the Spirit
present and come home to
my heart.

I

I shall afterwards intreat of all the heads of this first conviction. I will first open the sinne: secondly, who are guilty of it: Thirdly, how they must be dealt withall. Fourthly, by whom. Fifthly, in what manner. The same methode shall be observed in both the other convictions, that by the instance in my Text of the Iewes disobedience and judgement, we may learne to tremble and feare to live either without Evangelicall faith, Evangelicall righteousness, or Evangelicall judgement.

Three things in the Gospel inseparably linked together: He that beleeves in Christ, hath righteousness
im-

imputed; and hee that hath
righteousnesse imputed, hath
holinesse infused to reject
Satan and his service, and
receive the true judgement
of the Spirit to bee at his
command and Kingly go-
vernment. I shall wish eve-
ry head propounded, may
have it's use and applica-
tion.

Use 1. Let the want of
faith in Christ, and righte-
ousnesse from him, and an
holy subjection to Gods
Spirit, more perplex us than
all earthly wants. Let such
especially as are profane
thinke of it, who beside the
burden of the Law grossly
abused, have the Gospel to
beat home their condemna-
tion, and beare them downe
head-

headlong to hell for contempt of great salvation rendered them in their finnes. But especially let the more morall men marke themselves, & if they were as forward as *Paul* to know none, or little evill by themselves, yet to thinke they are not so justified: but the Gospel can bring upon them a greater condemnation than the Law, and challenge them for more than ever was dreamed of by their owne account and reckoning by the Law. Lastly, let carnall Gospellers descend and see their presumption, that will be sure of faith without conviction. They suppose it is soone gotten and lost, and that to play at fast and loose with

with God, is no danger. They will have faith when they list, and easie convictions leade them any wayes. It is time for them to learne a better lesson, and to bee soundly lashed from our Text, that the convictions of Gods Spirit are no easie and morall perswasions fitted to our inclination, but sound convictions taking from us all excuses, be they ever so witty, and laying us low before God to be dealt withall at his pleasure.

Vse 3. These wants are common as well as dangerous; thousands dye and are never sensible of any hurt this way. The world is to be dealt withall to take notice that these wants are the

the greatest poverty of it.

Use 3. It is pittie the danger being so great and so common, but that Ministers should faithfully preach and convince these finnes before all others. Sinnes of the Law light more clearely upon mens consciences, but these finnes finde conscience not onely asleepe, but livelesse, never stirring in any thought that such evils lie at the doore, more to warch with damnation than any other.

Use 4. There is no preaching or meanes effectual but that is accompanied by the Spirit. There is a difference between Preachers, as there is betweene an Infant and Gyant, drawing the same

same Bow. Yet the Arrow
of a Gyant shot against the
stone wall, pierceth not, but
reboundeth backe againe
with the greater violence.
So the most happy and dex-
trous Preacher, flocked after
for his gifts, may shoot as
unprofitably as a weaker
Teacher; his arrowes and
arrows to the soule speed
no better for the hardnesse
of it, than if hee had never
lost his labour, or spent his
strength in vaine upon so
stubborne spirits. Christ
and all his Apostles were re-
sisted by the unbeleeving
Jewes: their stiffe neckes
would never bend to the
yoake of the Gospel, or un-
circumcised hearts beleeve

Use. 5. Must bee for true triall and examination of our selves, whether the Spirit be come and hath convinced us to give over all opposition, and yeeld to live by a new principle, rest upon a new righteousnesse, and be ruled by a new Law. I shall give the tryall in my further search unto this Conviction. *Luthers* three Schoole masters have helped me in these thoughts. Afflictions and accusations have set prayer on worke, and both have put forth Meditations. Humble repentance, said that worthy Chancellour of *Paris*, is the first staire of the Ladder of Contemplation. I will not complaine of my wrongs, yet if they had never

ver beene, thou mightst never have had my thoughts legible. I thanke God, I never found the hands of Authority so ready to smite, seivill tongues to accuse.

1 Pet. 4. 17. 18. What shall be the end of them that obey not the Gospel of God? Where shall the ungodly and sinner appeare?

The great sinne and endlesse sorrow of Gods household Enemies.

HAVING discharged my selfe of the first part, concerning the sharpe and strict government of Gods Familie, I come to the sharpest and severest of his judgements.

judgements upon their enemies. *Peter* instanceth in the *Jewes*, for to them he writes both his Epistles, and in both hee aimes at three things; 1 the consolation of beleivers; 2 the destruction and just punishment of their enemies. 3 the future promises made to the Nation of the *Jewes* at the comming of Christ. Beleevers had strong trials when S. *Peter* writ his Epistles, and even their owne Nation was worst to their profession. This Nation Christ threatens with an end, and Saint *Peter* now applies it, and by the accomplishment of signes, gives assurance that it is now at hand. Iudgements are begun

gun at his owne house and familie, and therefore will end suddenly upon their enemies. This was the yeare when *Nero* made Bone-fires of the bodies of Christians, and to extinguish the ignominie of his owne setting *Rome* on fire, fireth Christians as Faggots, and makes their flames to give light the whole night. This is the fiery tryall be-kevers are told of, *verse 12.* and deserves to begin the first persecution. It shall not be long before it bring an end upon the *Jewes* and their Nation, for obstinacy and cruelty to their brethren. It is supposed Saint *Peter* and Saint *Paul* suffered in this first fiery tryall.

Their

Their sinne and disobedience.

They are taxed in this Text for the violation both of Law and Gospel, neither Iustice nor Mercy affect them. They disobey the Gospel, and against the Law they are found guilty both of impiety and uncharitableness. They are cast in both Courts. In the Court of Iustice they are here arraigned for ungodly persons under the charge of the first Table, and sinners and unrighteous under the charge of the second Table. In the Court of Mercy, they are branded with the Gospel, as a rule disobeyed, and a remedy despised. Iustice might be pacified by Mer-

cy, and the Law taken off by the Gospel: but these faithlesse and fearelesse wretches are neither for rule nor remedie. They neither are mindfull of that which is against them in the Law, or might doe them good in the Gospel.

Of the Gospel sinnes.

To disobey the Gospell is by Saint *Iohn*, Chap. 16. 8. summoned up in three particulars; First, in the want of faith. Secondly, in the want of righteousness. Thirdly, in the want of holinesse. The disobedient *Jewes* found no want of faith in Christ. They supposed they were full of righteousness in themselves, and that

that they wanted no spirit of grace to displace Satan in his government, and set up the government of Christ in their hearts. I will here take the instance and example to large my selfe in laying to the charge of the whole world this Gospell - first here applyed to the *Jews* and by way of warrantable explication follow *St. Iohn* a Commentary upon *Saint Peter*.

Three Gospell Controversies.

Iohn 16. 8. And when he is come, Hee will convince the world of sinne, and of righteousness, and of judgement. Here lie three great Controversies betweene God and the whole world. First what

what that sinne is which
the world counts no sin. Se-
condly, what that righteous-
nesse is w^{ch} in the esteem of
the world is no righteous-
nesse. Thirdly, what that
judgment is that the world
gives for no judgement.
There is a Law from God,
and conscience in man, that
condemns the world of many
things that it yee'ds unto,
that gives information of
righteousnesse applauded in
the vertues and actions of
men; and it takes from both
the forme of judgement and
governement, that for its
owne safety it allowes and
likes well of: but alas, in
these three there is neither
law nor conscience to in-
forme us; nay, to both they
I are

dy. It casts a man into the jawes of death, and cares not for helpe or hand that should pull him out. *Moses* Law is not without punishment, but this without escape. If the Gospel deny us mercie, our misery is irrecoverable.

The neglect.

Heb. 2. 2, 3. The Law of *Moses* in every transgression and disobedience, is repayed with recompence and reward. All the benefite is that an escape is granted from the rigour of this Justice: but if we neglect the great salvation of the Gospel, we have no way to avoid vengeance and wrath to come. Lose the opportunity

unity of the Gospel, and all is lost. Wee may recover the losses of the Law, but if we looke not to the Gospel, our case will bee desperate.

The Contempt.

There is no mercie, *Heb.* 10. 28. to the despiser of *Moses* Law; and yet *ver.* 29. there is sorer punishment to him that despiteth the spirit of grace, speaking in the Gospel. No mercy is the hight of misery, and yet *Moses* Law cannot be strained so high, as to deny all mercy. It may inflict death, but the Gospel may take off the eternall punishment thereof: but alas, if the Gospell be abused, and mer-

are ridiculous, conceiving nothing reasonable in all these, but that which is morall and naturall to our condition in the state of innocency, and remainders thereof in our corrupted natures. *Adam* in *Paradise* was not apprehensive of these disputes, neither were such doctrines agreeable to his insight. These are for new creatures, conquered and convinced by Gods Spirit.

The unknowne Sinne.

All the world is ignorant of faith, and would so perish but for the Gospel. It was not the Law (the *Jewes* so much insisted upon) y^e could reach or resolve their reason

son in discovery of this secret; and because they would know no more than *Moses* Law, they perished in this sinne. This sinne is expounded to be want of faith in Christ, *verse 9*. It is either the root or signe of all other sinnes. He that wants faith in Christ is discharged of no sinne. Convince him of this, and convince him of

How great a sinne it is?

Want of faith in Christ is of all sinnes the greatest. It denies the mercy of God, and makes a man the murderer of himselfe. It calls for Iustice, and refuseth a pardon. It convinceth of sin, and rejects the remedy.

dy. It casts a man into the jawes of death, and cares not for helpe or hand that should pull him out. *Moses* Law is not without punishment, but this without escape. If the Gospel deny us mercie, our misery is irrecoverable.

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Heb. 1. 2, 3. The Law of *Moses* in every transgression and disobedience, is repayed with recompence and reward. All the benefite is that an escape is granted from the rigour of this Justice: but if we neglect the great salvation of the Gospel, we have no way to avoid vengeance and wrath to come. Lose the opportunity

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cy denyed, what Law shall remove that curse, and be able to release the sinner?

Evangelicall Apostacy.

We are all fallen in the first man, and are for our Apostacy to be loathed and left of God without pittie: But the Lord dealt not so with us for our sinnes. He had mercy upon us, in the Mediatour, and made him means to reconcile us againe, and bring us into favour: but reade with trembling (all Apostataes from the Gospell) and see with horror your dreadfull doome, *Heb. 10. 38. If any draw backe, my soule shall have pleasure in him. Woe unto*

us if such words had beene uttered against us for our Apostacy in *Adam*. The Lord never set his soule against us, but even with it pittied us and pardoned us graciously: but now to Apostatize and forsake his mercy, his very heart riseth against us, and we are most loathsome and abominable in his eyes. Hee abhorres to ever to cast a favourable look upon us, or once to vouchsafe us acceptation againe. Christian Apostataes are the worst of men, and shall have wages with the greatest vengeance. *Matth.* 12. 31, 32. Blasphemie against the Gospell cannot be forgiven: All legall blasphemie is pardonable, the

Father pardoneth it against himselfe, the Sonne will remit it for his part: but if it proceed to touch the Spirit, it passeth all mediation. I will not bee peremptory, and yet I presume never any man committed this sinne against the Law. I conceive it onely to be a Gospel-sinne that will admit of no pardon in the rejection of mercy. The *Jewes* committed this sinne in the Scribes and Pharisees, and I feare all this rabble here condemned in *Peter*, were not farre from it, having had the Gospell so long continued, and so violently and wilfully opposed. It is enough that I have touched it as the height of disobedience.

obedience against the Gospell, and have wished men to take warning of this woe and wickednesse.

Evangelicall despaire.

The preparation of the Law, is to bring the sinner to despaire in himselfe and all worldly helpe, and so is a meanes to bring him to Christ: but Evangelicall despaire of mercy after the meanes of the Gospell offered and contemned, is deadly and dangerous, and few ever went out of it. Men lie long under the sense of their owne misery without comfort: but they may with confidence wait and expect to the last, and rest in hope they shall not alwayes bee

\ denied their suites and supplications. Onely desperate contemners of the Gospell when they fall into some extraordinary judgement of God, and the horror of their owne consciences, are little better than Devils, waiting for the damnation and utter perdition of their soules. Satan will be sure to perswade men *first* that God will not punish, and then that GOD will not pardon.

*The world is guilty of this
sinne.*

Want of faith in Christ is as common as it is dangerous; for Saint *Iohn* sticks not to charge all the world with it, and truely either in
the

the penalty or the sinne, wee may judge no mā exempted. Where the Gospel is not preached, it is the punishment of their first rebellion. God is not tyed to give faith to any, or to afford him his Gospell. These mercies are transcendent, and of no mutuall right betweene God and his creature. The Gospell was preached in Paradise, but *Adam* had no Covenant that it should be hereditary, and follow him and all his posterity. The Law was intailed, but the Gospell is the free blessing of Almighty God.

Want

*Want of faith, the penalty and
punishment of all Man-
kinde.*

Faith in a Mediatour, and
faith in God, are of a large
difference. The Law in com-
manding, threatning, promi-
sing, is to be beleaved, and
the want of this faith
brought *Adam* into sinne,
and it is the roote of all sin,
and deseruer of all judge-
ment. What GOD com-
mands, that the creature
must beleave to be his duty;
what he threatneth he must
in faith and feare yeeld unto,
and what he promiseth, he
must likewise with the
same faith imbrace. Now
this faith is an affection or
rather a piece of Gods I-
mage,

image, framing the affectiōs in
a conformable power to all
Gods cōmands, cōminations
& promises: but Evangelicall
faith is no part or piece of
the created image of God :
but a new principle put into
the soule in place of origi-
nall righteousnesse to bring
forth actuall obedience, both
in the inward and outward
man. The want of this faith
(as I said before) is not the
root of all sinne, for where
there is no Gospel, the want
of this faith will never bee
imputed for a sinne. The
want of that other, is truely
and indeed the root of all
sinne, and originall of all pu-
nishment. Not to beleve
in God was the sinne of *A-*
dam and all his posterity.

But

But want of beleeving in Christ, is not of the same extent. It is a signe that no sin is discharged, & we may safely say, it is the desert of all men, for the want of the first faith to be deprived of this. Negative Infidelity condemnes no man for sin, take away the meanes of Conviction, and the sinne ceaseth. *Non positis medijs &c.* Deny men the Gospel, and free them of the Gospel-sinnes: but positive Infidelitie is a sin, and when God affords his Gospel he looks for obedience, and condemnes the contrary.

*Want of faith the sinne of
the Church.*

To want faith where the
Gospel

Gospel is preached, is an
hainous and horrible sinne;
better such men had never
heard it, than that the sound
of it should passe away
without sente and sanctifi-
cation. This is that, that
ruinely makes the world
guilty. Legall. sinne may
bringe us to the penalty, and
want of faith in God may
deprive us with want of
faith in Christ: But want
of faith in Christ, in Chri-
stians and Professors of the
Gospel, is a guilt above all
guiltinesse.

*The worlds conviction by
the Gospel.*

Ioh. 15. 22. 24. The Jewes
had been without the sinne
of the Gospel, if by the
Gospel

Gospel Christ had not convinced them. This Conviction takes away every cloake from sinne, and leaves no covering to cast over a sinner, *Ioh. 9. 41.* If the *Jewes* had remained in their blindness without the Gospel, they had in comparison been without sinne: but saying wee see better than thou canst teach us, therefore Christ concludes against them that their sinne remaineth, that is, their sinne against the Gospel. But here comes in the great doubt and difficulty, what power have men to be convinced by the Gospel, and how is God righteous in these Gospel-punishments? I shall answer as followeth.

Mans

*Mans capacitie of Con-
uiction.*

That man is capable of Evangelicall Conviction is by no man to bee denied. Wee are not stockes and stones under the words of reproofe. We have understandings and wils, and by the same created understanding, I apprehend the Law, by the same I apprehend the Gospel, and by the same will, I obey the one and the other: but these powers are too remote to remove the doubt, wee must not speake of faculties, but their obedientiall and conformable power to the Lawes given them by their Creator.

Mans

*Mans conformity to Con-
viction.*

God having made man the free beginner of his owne actions, besides the facultie of will and understanding, gave man original righteoutnesse, to further him in the production of actuall obedience, that if he pleased, hee might in all things conforme himselfe to his Creators commands. If God had done no more for *Adam* than made him reasonable and free, hee had wanted the obediential power, and had beene unable to conforme himselfe to the commands, comminations and promises of the Law; Therefore God to per-

perfect his worke, added a further helpe needfull for obedience, in placing in man his owne Image, and printing upon his soule a perfect patterne of all that he was to follow, and to imitate his Creator in. Having lost this Image, yet there still remained sufficient for conviction and condemnation: But we are now to try whether this will reach the Gospel, of the Law no question is made.

*power to beleeve in Christ
by creation.*

Many learned and godly Divines have asserted and assured us, that *Adam* in his innocency had power to beleeve in Christ. Of the capacitie

pacitie no man doubteth: but that will not solve the difficultie; for all the question lyeth upon the obedientiaill and conformable power of *Adam*. This hee had not to the Law without originall righteousnesse, and I beleewe we shall be pulled to find it in *Adam* without a new principle in the place of his first righteousnesse, being expelled by sinne. Without faith in selfe, I feare no man can conforme him selfe to the Gospel; not that faith which was a part of Gods Image by creation: but that faith which is the principle of the life and obedience of the new man. Such a principle as never came within the
kenne

kenne or cognisance of *A-*
law, upon the best day of
his creation and perfecti-
on. I will presse but three
arguments, and leave them
to the answer of those that
are wedded to this opini-

*The principle of life and
Religion.*

No power is obedientiall
and conformable to GOD
without a principall, as well
as instrumentall causes. The
faculty is subservient to
the principall cause. It may
deviate from it, but without
it cannot doe well. Man
had reason and will to
know and obey God, and
both was added by the
Almighty, his owne Image
or

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or originall righteousnesse, that both reason might bee directed, and the will ordered to obey and serve him. Man had power to separate his understanding from true knowledge, and his will from a holy and righteous impression of Gods Image in speciall upon it. He might refuse to doe well, but to attaine that end without such grace was utterly impossible. The like must be understood of man in his lapsed estate, hee is not deprived of will and understanding: yet such faculties are not sufficient without faith infused, that may as a principle helpe us to action and pleasing of God. Not faith in God, for
that

that turnes the minde to legal obedience: but faith in Christ, which serves us to obey Evangelically: contrary principles cannot produce the same effect, or bring to the same end; we cannot by the same faith live in Christ, and live in our selves.

Contrariety of commands.

There is no obedientiall power that can yeeld at the same time to doe contrary things. The Law commands *to doe and live*, the Gospel *to beleeve and live*. He that must conforme to the one, cannot by the same power immediately conforme to the other. Whiles *Adam* stands bound to the Law for life, hee cannot stand bound

bound to the Gospel for the same. It is impossible for any man to have power (in beleeving his duty is) to bee saved by his workes, and at the same time to bee saved by faith. It were a strange subjection to command the creature to live by his deeds, and then at the same time to crosse it, and say, not so, but by the same power, *Beleeve and thou shalt be saved.* Such teaching we may suspect, and seeke for better satisfaction by some more reasonable, faire and even resolution; for in truth this is rather subversion than subjection of will and power.

*A power needlesse and
needfull.*

Adam in the estate of
innocency, had no need of
faith in Christ, and then we
give him power to beleewe
in him: Man fallen, hath
need and necessary use both
of power and faith, and then
hee hath lost both. Poore
creature, God abounds in
goodnesse, when thou hast
no neede of his helpe, and
forsakes thee in the extre-
mity and greatest necessity.
Are these the waies of Gods
wisdomme, to be lavish of
power where man hath no
need, and to leave him
where his helpe is of use:
no certainly, God does no-
thing in vaine, but gives

K man

man what is usefull, and reserves himselfe to give more when, where, and to whom he pleaseth.

A power to beleeve in Christ by Redemption.

Faith is the free gift of God. It was necessary by creation that man should not want the sanctified affection of faith to beleeve in the Creatour. It was *debitum nature*, Natures debt to ingage God to make his creature holy and righteous: but now it is of grace to give him the new principle of life to fetch from Christ both righteousness and holinesse for the whole man. Heere is nothing hereditary or naturall, the

Gospell

Gospel is free when, where,
& to whom to bestow it. It
was given in Paradise to all
the sonnes of men, yet descended
not by propagation
from fathers to children.
Adam might have propagated
originall righteousness,
as well as originall
sinne. But he neither propagates
Evangelicall faith,
nor the want of it to his posterity.
It is personall both
in the habite and privation.
No man is saved but by his
owne faith, or condemned
but by his owne infidelity.
The want of faith in Christ
is every mans proper sinne,
and can be imputed to none
without the Gospel. Wee
make it the Churches sinne,
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*Gods preparation and donati-
on of faith.*

Leaving the power of
Mans innocency, and vni-
versall freedome to beleewe
legally or Evangellically,
wee fall into the safe way,
and say, that wheresoever
the Gospel is preached,
God gives or is prepared
to give faith in Christ. He
mockes no man, but is seri-
ous in the salvation of eve-
ry soule, to which the Gos-
pel is sent. Every hearer in
the Church is zealously
perswaded to repent. The
Ministers minde and God
meet in his holy ordinances,
and the Word is earnestly
spoken to every eare. God
himselſe goes with his mes-

sage

sage from seate to seate, and from man to man, with true and hearty desire of his conversion; yet notwithstanding he gives not equall grace to all, as shall appeare in our distribution thereof.

The donation of faith.

Act. 13. 48. As many as were ordained to eternall life, believed. To the Elect hee gives faith. He is not onely prepared to preach unto them his Gospell, but hee prepares their hearts to receive it. He gives unto his chosen ones, the blessed Gospel of peace and reconciliation, and hee gives them faith to beleieve it. We have all the same capacity:

but not the same conformitie. Our powers are alike in understanding and will: but that obedientiall and filiall subjection to God and his Gospel is peculiar to some.

*God is prepared to give faith to
all that heare his
Gospel.*

*Matth. 23. 37. I would
ye would not. It is the will
of God by the Gospel that
all should be gathered unto
him. Mans. will resisteth
Gods will, and makes that
Gospel of none effect that
should be effectuell unto all.
God may adde further grace
and give men hearts to re-
ceive as freely, as his Gos-
pell is offered unto them:*
but

but such grace is a royall prerogative, and reserved for some of many. All are beholding to God, but some finde and feele the very riches of his grace, and are never able to be thankfull enough, that they above others should receive so much.

*Of the righteousness of
God.*

To require performance, and give no power, is as un-equall in the command to al, as it is in the gift to some. To seeke where hee sowes not, and to reape without labour is unreasonable, if not unrighteous. Man never had power to obey, and therefore a heavy and harsh

command is imposed upon him.

*Mans power to obrey the
Gospel.*

There is never a man but is guilty of that power that God hath given him, and does lesse than he is inabled by his owne freedome. There is no man, but he may frequent the meanes, and come to the place of Gods worship. Secondly, being come, hee hath eares to heare. Thirdly, he hath an understanding to know the logicke and language of the holy Ghost. Fourthly, by that knowledge to come to an historicall faith. Fifthly, to affect, reverence and regard both Ministers and message.

message. Sixtly, to bring forth some fruits. Seventhly, to attend and wait daily for the regenerating Spirit, that may convert and turne him truely unto God. This power man useth not, and is iustly condemned for the abuse of it.

*Want of faith in Christ
simply no sinne.*

If condemnation were absolutely and originally from faith, a power were necessary to be'eeve: but in divers cases faith is found to be no sinne in the want of it. *Adam* in the estate of innocency, had no faith in Christ as a Mediatour, and was blamelesse, because no Law injoynd it. Secondly,

K 5 men

men that need this faith and yet want the Gospell to convince them, are guiltlesse of the sinne, though in some sense they may bee said to bee guilty of the punishment. Every curse and want of favour being due to every sonne of *Adam*. It therefore remaineth that they onely are to be taxed that have the Gospell.

Sinnes of the Gospell are aggravations of the Law.

It must bee presupposed that a man is guilty of sinne and death before the Gospell charge him with a greater measure of evill, and make him worse both in sinnes and sorrowes. It
is

is not the want of faith
barely that turnes a man in-
to hell; for finde payment
in thy selfe, and satisfaction
to the Law, and God will
challenge thee no further:
but that is impossible, and
therefore the Law casts the
first stone at thee, and beares
thee over with the blow of
death; then comes the Gos-
pel and buries thee under
that stone without all hope
of mercy. A man is blind
and rejects a cure: his wil-
fulnesse hath made him the
worſe and more worthy of
greater woes: so the Gos-
pell tenders thee a pardon,
thou contemnes it, and for
contempt deserves the ſorer
punishment. It is not there-
fore necessary for God to
give

give every man power to be eeze, but it is necessary for every man to be carefull he abuse not the power he hath, and so double his torments and punishments in hel.

Conviction is the worke of the Spirit.

The Father gives over the administration to his Sonne, the Sonne to the Spirit, and he is the first that argueth and disputeth with men of mercy and salvation. In his hands is now the kingdome of the Father and the sonne, and this kingdome is βασιλειαν βιουσμεν, *regnum violentie*, the Kingdome that suffereth violence, *Mar. 11. 12, 13. Luke 16. 16.* In this

this kingdome, the Saints
in suffering are more than
conquerors, *Rom. 8. 37.* This
is more than ever any Em-
perour could utter, who
have gained and kept their
conquests with hardnesse
and hazzard. *Matth. 28. 18,*
19. the power of Christ is
to preach and proclaim that
he will take his power, and
reigne in and over all men.
He is mercifull in giving
warning before the execu-
tion, and leaving his Spirit
to make preparation for his
kingdome, which shall bee
Revel. 12. 17. a kingdome
of power, *Rev. 11. 17.* ruling
and over-ruling all the
world. Christ having en-
ded the subjection of the
world shall give over his
king-

kingdome to his Father,
which is βασιλεια θεοτικη, I
Cor. 15. 24. O the divine ad-
ministration of the Trinity!
The Father the first person,
passeth all to the Sonne, the
Sonne makes it descend a-
gaine to the holy Ghost.
The same is the order of
regression, that was in the
progression, as formerly we
have declared. The holy
Ghost the first possessor of
the kingdome returnes it
into the possession of the
Sonne, and the Sonne
leaves it in the hands of his
Father where he first had it,
that he may *be all in all*. From
him was the proceeding,
and by good reason it must
be to him againe.

The

*The comming of the Holy
Ghost.*

The Gospel convinceth
no man in the absence of
the Spirit. Wee must pray
in hearing of the Word,
Come holy Spirit and visit
our hearts, bring home
the convictions of Grace,
that we may not with these
stubborne *Jewes* disobey thy
Gospel; and bring upon us
and our habitations, their
end and misery. And thus
much of their first sinne, I
will speed on in the rest, and
spend lesse time in my dis-
course. It was needfull to
beate this sinne home, and
make the greater stay, be-
cause the greater stirre hath
beene made about it.

The

The denyall of righteousness.

Morrell and ciuill men never knew the meaning of Evangelicall and Christian righteousness. What Law acknowledgeth a man iust by another mans iustice, or wise by another mans wisdom? Papists deride it, and the world hath not learned how to conceive of it. It is a great sinne to live in this ignorance, and an assurance to a man, hee wants wisdom to know his own justification. Hee rests in hope he is righteous, and wanting the knowledge of Christ, perisheth in his own pride and presumption. Christ is both righteous in him-

himselfe and for us , and so
is no man in the world.

*A world of unrighteous
men.*

We have a world of wicked men that are destitute of common honesty : but if we adde to them even another world of honest men, that know no more than good neighbourhood, what a vast heape and confusion have we of men and women unrighteous before God, and destitute of Iesus Christ? A world is heere condemned for want of righteousness: and alas how did the blinde *Iewes* oppose this righteousness, and seeing themselves just by another Law than the Gospel,

pel, are now frying in hell for their disobedience.

Conviction of righteousness.

It is pittie the world should perish without re-proofe of this sinne. It is that which Christ and all his Apostles laboured to bring the *Jewes* unto. They condemned Christ for a malefactor, and by his resurrection and ascension hee prooved plaine that he was both just and the justifier of sinners. Here is strong conviction by reason and force of argument. No man can goe to God the Father that is unrighteous. There is no acceptation of such into heaven. Now I have many witnesses (saith Christ) of

my ascension. You shall see me ascend, and see mee no more upon earth. You are my faithfull ones, to you I make demonstration of my righteousness, that you may demonstrate the same to others.

The office of the Spirit in this conviction.

The world lies in sinne and is held by Satan in strong condemnation. It was a lie at the first that murdered himselfe and all mankind, *Iohn 8. 44.* Hee stood not in the truth, it was that which he opposed from the beginning. First, by a question, *Hath God said, &c.* Secondly, by a contradiction, *Yee shall not dye*

dye at all, &c. Thirdly, by
disputation, *God knowes*, and
yee may know, that to care
and feare no death, will
make you wise and worthy
to be like God himselfe, &c.
Thus was man murthered
and by a lye deluded of his
happinesse, and became a lo-
ser of that righteousnesse
that God imprinted in his
soule, when he first breathed
it into his body. This loss
can never be repaired by
another of the same stampe,
and therefore the Spirit of
God beginning with feare
to put a man beside him-
selfe and his own presump-
tion, openeth unto him his
bondage and basenesse in
sinne, and from the very
bottome of hell recovereth
him

him by the righteousness of Christ, and puts into him a more ingenuous Spirit to looke up to God in Christ and call him Father, and by adoption and grace to finde himselfe the childe of God, heire of righteousness, and inheritor of the Kingdome of God, *Rom. 8. 15.*

His comming for this end.

The great Doctour CHRIST IESVS absenting himselfe, sends another to be present with us, both for counsell and comfort. He counselleth us to seeke the best righteousness, and comforteth us with the fruition of it. Hee perswades us to deny our selves, and make sure to be
* found

found in Christ cloathed with his righteousness. I wonder not to see civill honest men to wander naked of this cloathing in the nasty ragges of their owne rotten righteousness; they have no better spirit, than the spirit of the world to teach them a morall lesson, and to grow proud to see themselves before their neighbours in the honour of their owne vertues. This is the applause the best men of the world seeke for, and rest in it as their *summū bonū*. Such were the *Pharisees* & the *Jewes* here in my text, that disobeyed the Gospel, because they saw in their own thoughts, a better way of justification than Christ by

by his Spirit taught them.
But all their supposed comfort is a poore and beggerly payment in the praise and applause of men, with their comming short of heaven. I disgrace not morality and civilitie in the world, I wish there were more of their ranke, so they rested not in that righteousnesse, but reached at an higher price, even the invaluable treasure in Christ, willing in humility to let all goe for the gaine thereof. Yet I must conclude against the underlings of moral honestie, y all such as are inferiours to them must needes come short of heaven, because they come short of them, that by Christs verdict are before them.

them. Now the best moralists come short of heaven, and therefore must they needs come short, that are left many leagues behinde them. Gaine the Spirit, and grace, that in holinesse we may exceed them all, as we shall doe in righteousness by Christ.

Want of judgement.

This is the great sinne of the world in advancing against Christ Satans sovereignty and superioritie. He reigneth, and ruleth the world, and is a speciall enemy to Christs kingdome. Holinesse is the companion of righteousness; we may not grow wanton, because the grace of justification
hath

hath abounded. God hath
not left us to our liberties,
as if by the way of hell, wee
might advance to heaven.
Judgement and spirituall
government is appointed to
order us in our wayes, and
to waite us by safe conduct
over the Sea of this world
to our harbour and haven in
heaven.

*A world of people without
grace and sanctification.*

The subject that the Spi-
rit is to season, is the unfa-
vourable world. Holinesse is a
by-word amongst men, and
derision hath banished it by
the conceit of precise and
strict walking with God.
A Saint is the worlds spe-
cacle and a very gazing-
stocke,

stocke, as if hee were as
much runne out of himselfe
and madde, as he is runne
from the world and his
merry company. But the
wonder is in the world it
selfe, wilde in wickednesse,
and wretched in the hands
of Satan. His judgement is
followed, and government
extolled in all places and
persons. Wee can but ex-
empt a few from being fol-
lowers of him, no more
than Saint *Iohn* exempts the
world from guilt in this
place. Hee is plaine, and
chargeth the world with
the Divels government, and
freeth none but by the Spi-
rit from this misery.

Cm

*Conviction of the best go-
vernment.*

The setting up of the Lord Iesus in the hearts and soules of men, is the best Common-wealth. It was that the woman travailed for *Rev. 12*. She lives in the Pagan Empire, and is pained as much to make it a Christian, as she is pinched by it. The strong argument of perswasion is, that Christ by his death and resurrection hath judged the prince of the world, and defeated him of all judgement. He held a right in the world till Christ removed it. Hee is a Father of all that hee murthered by his lie in Paradise, and therefore chal-

length a right in his children. Christ to bee partaker with these children, takes their flesh, and by death subdues the murderer, and delivers them from bondage, *Hebr. 2. 14, 15.* It is therefore good reason that the children should be subject unto him, leave the lyer, and live in conformity to the new Law of the Gospel.

*The Spirits application of
judgement.*

It is just, Satan should bee expulsed and cast out by Christ, and hee confesseth against blasphemers, that his command over Divels was executed and effected by the Spirit, *Matth. 12. 28.*

29. He enters into the strong mans house, and being stronger than hee, bindes him, and spoyles him of his possession. Hee casts downe in us the strong holds of this adversary, and brings us into subjection and obedience to Christ and his rule and regiment; and for this end also must the Spirit descend and dwell with us. Thus have we the sinne of disobeying the Gospell in want of faith, righteousnesse and holinesse, the use fellow-eth.

The worlds insufficiency and danger.

First, I looke upon the world, and wonder at pride

and arrogancie. Men neither know their debt nor danger. They see not the charge of the Law, nor discharge of the Gospel. They live as men set at liberty by their owne lusts. They looke up and feare no account: Faith they minde not, neither doe they feele or finde any want of it to get them a discharge. Insufficient to beleeve, and yet confident all is paid. Trusting they are righteous, and yet scorne to be beholding to any for justification. They will barter with God and by commutative justice give him as much as they receive. They pleade innocencie, and yet impleade holinesse. They will
bee

be honest and yet hate sincerity. But seeing the guilt is most where the Gospel is preached, let vs see our professors, and pry into their sufficiency. Many we have lesse morrall than *Turkes*, and more ignorant than *Heathens* of their owne Religion. They heare the Gospel, and understand nothing. Better these men had lived *Turkes* than Christians in name, to incurre all the guilt of the Gospel. Others presume they have faith, and never knew they wanted it. They were never acquainted with the conviction of Gods Spirit, whose office is first to perswade men they want faith in Christ, before he worke

it in them. They would loath be such Infidels, as once to know or acknowledge the time when they beleevd not. Ever since they were borne they have had a good faith, and they hope they shall dye so. God helpe them by his Spirit to search their deceitful hearts, and to change the time of their untimely beliefe, and learne to know that the first of convictions is to finde faith wanting in the heart. Either conviction of the wāt must precede, or the gift will never follow: but this was touched before, though never too much.

The Spirits sufficiency.

Second Vse is to see how well Christ hath left us,
not

not to an insufficient and
deficient Teacher : but to
a compleate and perfect
Doctour armed with all ar-
guments of conviction, to
bring us from infidelitie to
faith, from condemnation
to justification, and absolu-
tion from all our sinnes,
from uncleannesse to holi-
nesse, and from the thral-
dome of Satan, to the liber-
ty of sonnes. God bee blef-
sed for his Spirit, hasten his
kingdome that we may bee
prepared for Christ to
reigne and rule in us when
hee destroyeth the world,
and triumphantly having
ended all his victories, hee
may bring us bodies and
soules to his Fathers house.
Amen.

The Christians triall.

Third Vse. Disobedience to the Gospel is a fearefull sinne, and brings a fearefull end : we may by degrees make sure our safety, if we search and seeke to climbe to heaven by these staires or staves in *Iacobs Ladder*, *Matth. 5. 3.* First gaine *poverty of Spirit*, labour to bee an indigent begger, Know thou hast nothing but what must come from Christ. Secondly, be *sensible* of thy *povertie*, be no sturdie begger that will not stoupe and stirre from his flashes and flourishes in a bold and impudent seeking, as if the giver were as much in his debt for the receipt, as hee will

will be in the givers for the gift. *Vers 4.* learne thou to mourne and to grieve that ever it was thy hard hap to fall into such misery as to incurie Gods displeasure, of all plagues the greatest, greater than Hell it selfe. Mourne to have that taken off more than any judgement. Say not with *Pharaoh*, take away the plague of my Land, but the hardnesse of my heart. Say with *David*, take away the trespasse, and for the rest, say no more but this, here I am, Lord, doe and deale with me as thou pleaseth. Thirdly, ascend yet higher, and be possessed of a mecke spirit, even to the Lord, as well as to men. A man may mourn
and

and remaine. stubborne and unbroken, but *verse 5.* bee thou blessed with a meeke and milde heart. Mourn till thou be meeked and tamed for the Lords use. Fourthly, raise up thy selfe to *hunger and thirst, verse 6.* even for that righteousness that will satisfie thy meeke and mournefull spirit. Empty thy selfe first with sorrow and subjection to Gods will, and then bee assured thou shalt be filled. Fifthly, blesse thy selfe with a *mercifull heart* to others. Say unto God, if thou hadst mercy in store, thou wouldst bestow it liberally; say thou art so eager for it, that it would doe thee good to see God, in denying it thee,

to give it to others. It is
that above all, thy hunger
and thirst is bent upon, and
by the want of it thou
knowest the worth, va-
lue and price of so rich a
commoditie. Certainly it
cannot be long before the
Lord will reach mercy to
thy heart that art so merci-
full to others, and even fill
all thy desires, *verse 7.* Sixt-
y, having obtained mercy
to pardon all thy finnes and
to justifie thy person, for-
get not the third convicti-
on in studying for holinesse,
gaine a pure heart, for that
will bring thee still nearer
unto God, to see him in his
Ordinances, in this world,
and in his glory in the
world to come, *verse 8.*

Se-

Seventhly, being at peace with God, thy selfe become *a peace-maker* for others. Study that all may be partakers of thy peace, both with God and man, *verse 9.* Eightly and lastly, take in the last beatitude, and thinke thou hast made no ill bargain to suffer persecution for righteousness sake. Thou thy selfe art at peace with heaven and earth, and desirest warre with no man. If they make warre with thee and falsely. smite thee with their tongues, be patient and rejoyce, that heaven is and will be more propitious and favourable unto thee than this vale of misery. And so I end the Gospels disobedience, and come

to the punishments, leaving the legall finnes untouched, which every mans conscience will touch without an interpretour. The *Jewes* were unbelievers, that was their great sinne: but their owne Law of which against the Gospel, they made their boast, was transgressed in every branch.

The punishment of the Gospell.

Consisteth in an end in this world, misery in the world to come, ignorance of that misery, and shame unsupportable as you have heard. The unbelieving *Jewes* are now within five yeares of their end, and yet I know not (saith *Peter*) what their end shall be. It were

were well with them, if their end here did end their torment hereafter: but I stand amazed and confounded to thinke what torments wait upon them living, dying, and dead, such as they shall never bee able to know or understand. They shall never see their worst, or what woe may further be laid upon them: yet so much shall they see and sorrow for, as to bee confounded for ever, and not to know where to appeare, or how to looke up to behold his face, whom they can neither avoyd or abide.

The temporall end of the
Jewes.

Matth. 24. 6. 13. 14.

The end is thrice repeated
and appyled to *Jewes*, as may
appeare by the signes, *v. 5.*
I came in my Fathers
Name, and could not be ad-
mitted. Others shall come
in their owne, and bee
graced of you with an
recipietis. But this will
tell you roundly in both
places, of what you feared
to lose by mee and might
have saved: The *Romans*
will come and take away
your kingdome *verse 6.* No
marvell rumours of warre
rise in all places for rebel-
lion: but these two signes
will not bring the end, for
others are to follow, these
are

are but the *beginnings of sorrow*, v. 9. Persecution beginning at Gods house, will bee another signe and sure token of an end upon Rebels; more against God than men. *verse 10.* Apostacie will follow persecution, and cold Christians will soon shrink with the first affronts of evill: but the promise is if any will ride out the storm at a safe Anchor of hope when the end comes, he shall be saved and not perish with Rebels. *Verse 14.* The departure of the Gospel is another evidence of the end, *Dan. 9. 26.* *Non ei*, is a short and sharpe speech, as abrupt for *Ierusalem* ruine as they sense: To Messiah shall the *Jewes* be

longer a people. *Matth. 21.*
43. The kingdome goes in
effect when the Gospel de-
parts, *Dan. 9. 27.* One weeke
is granted for the stay of it,
that is, as before wee have
delivered, seven yeeres, be-
ginning when Christ be-
gan to preach to them, and
he held on all his dayes, and
three yeeres and an halfe af-
ter, that is, from the thir-
tyeth yee re of his Incarnati-
on to the 38. And in that
yeere was the Commission
enlarged, *Act. 10, 11, 12.*
16. a vision and voyce
from heaven assures *Peter*
he may goe to *Cornelius* the
Roman, and preach the Gos-
pel. This vision is allead-
ged often for confirmation
of the passage of the Gospel
to

to the *Gentiles*, and is further confirmed by the gifts of the hoily Ghost, bestowed upon them with the Gospel. I take it for certaine, that our Saviour in the related places, spake of no other end but this of the *Jewes*, which in some things I will expresse as followeth. The history of their calamities upon earth, may be as an instance for all people to be warned by it, and take example of rebellion against the Gospel.

The losse of the Gospel.

Matth. 21. 43. The *Jewes* rejected the stone that God laid in *Sion* for salvation, and all to rest upon; for this rejection they are rejected,

jected, and the first thing that removes from them is the Gospel, and then falls the stone Christ heavy upon their Nation. They first stumble at it and stirre it by their strength and rebellion, and then it rebounds upon them, and grinds them to powder, *Ezek. 9. 4. 18 and 20, 22, 23.* Divers removes before Gods glory depart, and enemies draw nearer.

The losse of their Kingdome.

The Kingdome of God goes first, and then their Nation perisheth. The Gospel moves from them slowly. Seven yeeres it stirres not though they ill deserved it. It begins with *Corinthians* in a private house, passeth

passeth more publikely to
Cities and Regions of the
Gentiles. God still provo-
king the *Jewes* to recall it;
but they rather persecute it
and all that professe it; and
therefore judgement and
the end hastned; and with-
in lesse than the doubling of
thirty eight yeeres the *Jewes*
perished. In the first of the
last of seventy yeeres Christ
came, in the middle he died
and in the end destroyed *Jerusalem*, *Dan. 9. 24.* Seventy
weekes containe seven
times seventy yeeres. Every
seventy is famous, but
the last excelleth all the
rest, as being the time of
Christs birth, passion, and
perdition of Rebels; but we
repeate our former notes.

The

The *Jewes* might have been wise out of *Daniel*, and dealt better for themselves : but prophecies are of none effect to those that are devoted to ruine.

Epistles to Jewes that give warning of this end.

It is observed by a learned Divine, that I am to honour with all respects of love and friendship (*Master Joseph Mede*) that Apostolickall Epistles written to the *Gentiles*, expresse nothing of an end at hand : but rather upon mistake of Epistles to the *Hobrewes*, give warning to the *Gentiles* of the contrary, *2 Thess. 2. 2.* I will by his directions point out some passages, *Heb. 10. 37.*
The

The Apostle exhorteth beleeving *Jewes* to patience, because sudden vengeance is ready to fall upon their enemies, the unbeleeving *Jewes*. Christ had threatened their ruine, his long stay and lingring was tedious to flesh and blood, especially being tyred by troubles: *Paul* therefore cheeres up the hearts of the hearers with assurance Christ will not tarry long, but come quickly, and revenge his owne blood and the blood of his Saints upon that persecuting Nation. It shall glad our hearts to see Christ as good as his word in the ruine of *Rome*, *Iames* 5. 7, 8. *Be patient, &c.* The same exhortation, and the same
argo

argument, 1 *Pet.* 4. 7. The
like theme and disputati-
on, 1 *Job.* 2. 18. Wee have
an Advocate, &c. and not
wee onely that are *Jewes*:
but also the whole world,
&c. the Epistle is generall,
yet may have speciall di-
rection, and that to the
Jewes in my apprehension.
He tells *them* it is the last
day, for he lived to see it
in the destruction of *Jerusa-
lem*, and gives one of
Christs signes, *Matth.* 24. 3.
of false Christs flocked af-
ter by the *Jewes*.

The calamitie of the Jewes.

Dan. 12. 1. *Matth.* 24. 21.
never greater, 1 *Pet.* 4. 7.
the end of all things, as if it
had bene Doomsday, as

M

many

many understand *Paul*,
who should bee crosse to
Saint Paul, *2 Thess. 2. 2.* ex-
cept hee were thus under-
stood. I writ to you *know*
to be sober and to watch
unto prayer, for our Nation
is ready to suffer and lose
all. Weepe and howle,
Iam. 5. 1. ye rich *Iewes*, for
your miseries ready to
come upon you. You have
but gathered your wealth
for your enemies, and such
canker and rust of sinne
cleaves unto it, that it will
witness and worke against
you. Your pleasures, pro-
fits, preferments and wan-
tonnesse have fed and filled
your hearts for the day of
slaughter. You have killed
the just without resistance.

but

but by their patience and
your persecution, you
are now to perish, and the
Lord is nigh to execute the
same upon you. I touch still
what I have taught before,
because I would be remem-
bered, and made fruitfull to
my Reader.

*The losse of their lives and
liberties.*

Never died people more
desperately, and the market
they had made to sell the
cloud of Gods servants for
nothing, is now made for
them. The *Romans* buy
theirs as cheape as ever
they sold Christs. Never
Tragedy more lamentable;
and if Iesus Christ had not

M 2 taken

taken some pittie upon them, there had not beene left one piece of their flesh untorne in pieces, *Mat. 24. 22.* Neither was captivity better than death, *Ier. 23. 10.* That was never more verified than now, for to this day have they lived in their remainders, as the most remarkable wretches in the world. Let this end of the *Jews* be our instruction and admonition, that we may be wise, and not perish for the contempt of the Gospel.

*Their misery in the world
so come.*

The blood of Christ pursues them to Hell. It is not satisfied with the blood in their

their bodies, but deservedly
makes them a prey to Di-
vels as well as men. It
were a harsh censure to
say they went all to Hell
that perished by the Re-
mons. We will examine
their case by Scripture, and
a fearefull presage thereof
in the Revelation.

*The eternall end of the
Jewes.*

*Math. 24. 13. Hee that
shall endure to the end, the
same shall be saved. Men even
amongst you will apostatize
and fall to the Jewes againe:
but whosoever shall hold
out till their end come, shall
not perish with them; v. 15.
Men are bidden reade with*

understanding : An Item
set upon no other signe but
this: When you see the Ro-
man Army placed in the
Mount of Olives, escape for
your lives. But how shall
they escape when the Ar-
my lies in their way, and a
watch against them on eve-
ry side the City? I answer,
God raised the first Army,
and gave liberty to all that
would reade and under-
stand, to be gone: and now
went the Christians to Pe-
lla, as I have shewed, this
prophecie for their safety
being seconded with a
sound from heaven, saying,
Go to Pella, go to Pella. The
promise is that Christians
sound and sincere in faith
to the end, shall escape. Hi-
story

Story tels us they escaped:
who then perishes but re-
bels to the Gospel? The
Text tels us, that the belie-
ving *Jewes* had the begin-
ning, and that the end was
for all those that obeyed
not the Gospel. I give men
leave to be charitable, but I
desire sinne may have his
due, and especially Gospel-
sinnes. Let men tremble
that have a minde to treate
more favourably of this
end, and see what it is to
call for the blood of Christ
to be upon them.

*The presage of their ever-
mall woe.*

Saint *Iohn* lived to see it,
and penned his Revelation

M 4 after

understanding : An Item
set upon no other signe but
this: When you see the Ro-
man Army placed in the
Mount of Olives, escape for
your lives. But how shall
they escape when the Ar-
my lies in their way, and a
watch against them on eve-
ry side the City? I answer,
God raised the first Army,
and gave liberty to all that
would reade and under-
stand, to be gone: and now
went the Christians to *Pel-
la*, as I have shewed, this
prophecie for their safety
being seconded with a
sound from heaven, saying,
Go to Pella, go to Pella. The
promise is that Christians
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due, and especially Gospel-
sinnes. Let men tremble
that have a minde to treate
more favourably of this
end, and see what it is to
call for the blood of Christ
to be upon them.

*The preface of their eter-
nall wee.*

Saint *Iohn* lived to see it,
and penned his Revelation

M 4 after

after the destruction of the
Citic. He alters the stile of
Hell, and gives it a name
that no Prophet or Apostle
did before him. Hee de-
serves to be named that hel-
ped me to this knowledge,
Master *Ioseph Mede*, whose
praise, to Gods glory bee it
spoken, I can never blazon
too much. I shall recall
what I quoted in one place
for the stile of Hell, *Rev.*
19, 20. The Lake of Sodom,
or fire and Brimstone. A
new appellation of Hell up-
on this accident, as that judi-
cious and industrious man
relateth it. Multitudes of
Jewes being met withall by
the *Romans*, upon the banks
of *Iordan*, are miserably
slaughtered, as formerly
was

was touched, and their
dead bodies buried in the
River. But GOD will
not suffer them there to
rest, but by the strength of
the streame tumbles them
from place to place, till hee
plunge them into the Lake
of Fire and Brimstone for
their buriall and graves. A
sad spectacle in my judge-
ment, and no small conse-
cure that their soules were
buried in hell. Saint John
seemes to intimate so much
to me. I will not bind any
man to the strict observati-
on of it, still my desire is to
presse the punishment of
disobedience to the Gospel.
Such notes I am sure thou
mayest credite better than
Popish legends and fables

to make men feare hell, into which by Idolatry they teach them to leape, and never listen after any legend or reading to prevent that. I will now wholly leave the instance of the *lewes*, and teach all the misery of Hell, in the lamentable extremity of it, and extreame lamentation. *Matthew 13. 42.* *A furnace of fire,* there is the lamentable extremitie: *wailing and gnash of teeth*, there is extreame lamentation. The extremitie we will expresse in foure termes; first, fire; secondly, darkenesse; thirdly, worme; fourthly, perdition.

The fire of Hell.

Fire and water as they are of best use, so wee say of them, they are without mercy. It is their nature to doe what they doe: but it is the nature and property of God to have mercy, and therefore most unnaturall to be without mercie. It is just with God to change his mercy into justice, and kindle for the damned an unmercifull fire. Wee can quench our unmercifull fires with water: but in hell no water, no not a drop will bee allowed, not to quench, but not so much as to coole the heate of that flame upon the tippe of the tongue.

tongue. The fire is a fearefull extremity that nothing can allay it. Spirits are agents too subtile to be patients in our fire, they are more quicke in avoyding than that element can smite them. It hath beene much questioned by Schoolemen what we might deeme hell fire to be. If corporall, how shall it torment spirits and soules of men? If spirituall, how bodies and the flesh of men? It were easie to answer, by adding to fire the breath of the Almighty, who is able to extend or contract any creature to touch bodies or spirits with what torments he pleaseth. I had rather rest in some lively example, than busie
my

my selfe with rules of uncertainty. Our blessed Lord and Saviour is best able to tell us by experience, what fire that is that God kindles against sinne, and with what extremitie it scorseth and scourgeth the poore soule that must buckle and bend under it. I will present unto you, for an example, Iesus Christ in the Garden, and upon the Crosse.

Christ's agony in the Garden.

Fear and sorrow begin his Passion. The objects that feare Christ, and worke him to sorrow, are no easie scarcrowes and spectrums of men. Nay, all the Devils in hell are not able to put Christ

Christ into a Passion. To make him heavy in heart and soule, is no small weight of woe; to complaine it presseth him to the very death, is a sad symptome of some severe and unspeakeable sorrow. Passe we to his prayer, and see with submission how hee intreateth for the departure of it. Father, if there be any possible meanes to redeeme man without mee, and save me from the sorrow I am in, let the bitter Cup escape my taste. It is not a thing I sue for once, but againe and againe I continue my suite, and seeke more earnestly than ever formerly in any prayer I expressed my selfe unto thee. It was

no small burden that Christ would have shifted from his shoulders, and setled upon some other meanes and mediation. Hee will not shrink to have man saved, but it would glad him to see himselfe eased. If it be possible, my will is to bee eased: but thy will bee obeyed, what ever I suffer. From sorrow Christ fals to prayer, from prayer into an agony, and then he prayes more earnestly as the burden is increased. Now he sweates and drops with blood. It passeth through the veines, flesh, skinn, not like some thinne dewie sweat by an ordinary transudation, that Physitians discourse of for cause and cure: but

but it breakes violently out
by great lumps, and leapeth
forcibly from his veins,
and with a strong current
is cast from them to his up-
per garments, tumbling so
the ground. To talke of
diseases when veines burst,
breake open their mouths,
or have their coats and
containers thinned to sweat
out the blood, is idle, to tell
us of examples of the like,
blasphemous. Never was
there sicknesse, sorrow, or
example like this, merely
from apprehension and true
consideration of his owne
sufferings to be thus per-
plexed, no cause antecedent
or conjunct, but what pas-
sed betweene Christ our
Saviour and Suretie, and his
Fa-

Father angry and displeased
for our finnes. This first
combate had beene enough
to have annihilated or swal-
lowed up a meeke creature,
Angel or Man.

His Passion upon his Crosse.

His preparation in the
Garden brings him better
armed to his Crosse, he pas-
seth by the wrongs of men
and Angels: yet the one
with the power of the
hand, and the other with
the hand of power, doe to
him their worst for divers
houres. The power of
darkenesse, after mans ma-
lice was ended, laid at him,
and left him not for many
encounters. Hie that in the
Wil-

Wildernesse assaulted him
thrice, and often afterwards
in the course of his life,
brings now all the power
of hell, and for his farewell
to the world, hopes to have
successe in his and all our
ruines and destructions.
But these are light skirmi-
shes and meane affronts to
that which followed. All
these are not worth the
speaking of, he never opens
his mouth to complaine of
such dealings and deeds of
darkenesse, enough to plunge
the best of us into hell: but
after these troopes of wic-
kednesse shaken off, he falls
to the greatest shocke and
meetes with his march. His
Father now takes him to
taske, and turnes him to an-
other

other tune. He is compelled
to cry out, and utter words
of complaint; fearefull for
despaire, if that word *My*
Father, had not supported his
faith; *My God, my God, why*
hast thou forsaken me? here
is apprehension of dereli-
ction and desertion, there is
nothing that keepes Christ
to God but faith. On his
Fathers part he complains
of desertion, on his owne he
will not despaire, as long as
God is his in application.
The Father leaves; the
Sonne cleaveth and claspeth
close about him. Suppose
the case had beene mans in
either of these assaults; hee
had upon the first appre-
hension been, not onely dis-
mayed, but confounded.
Yet

Yet this would have put him into desperation and despaire for ever. He had not been able to lisse one word of a better life, or laid the least of his thoughts upon God. Instead of my God he would have blasphemed and gnashed his teeth at his tormentor. Deare Christians, dread this fire that fastened upon the Innocent Sonne of God, and thinke what extremity it would be to you, but to touch the molleutmost flame. Learne for ever to obey his Gospel, and bee thankfull for his mercy and deliverance.

Viter darknesse,

The greatest comfort of
the

the fire is light, heate without it is an hell in our bodies, and we see a burning Ague how it scorcheth us and sends forth nothing but smoake and poyson. It distracts men with rage and madnesse. Poore soules, we never felt such a fire in the sharpest Ague, as we shall find in our soules when hell fire entreth us, and we it. Vnto darkenesse is but a privation, yet the losse will make it a sensible torment. The Father of lights is God, that will bee gone. The Fountaine opened to us is Christ, but he will not visite us. The light of Grace and Glory vanish with the spirit. No inward or outward light to comfort us will

will shew it selfe. Heaven
and earth will curse us, wee
shall be blind in our selves,
and burne without sight of
our owne miseries. Sense
shall not be wanting, nor
sorrow to our senses. Let
darkenesse dismay us to dis-
obey, and let the light,
whiles we have it, stirre us
up to follow it.

The never-dying Worme.

The worme that gnawes
upon the living man, and
eates him up being dead,
may both be killed and con-
sumed with us: but this
Worme is as immortall as
our selves. Wee may de-
sperately send our soules
from our bodies: but
sinne

sinne and conscience cannot be dismissed. We may sooner part with our selves than with our tormentors.

It were well a man might be as a flint in a rocke of stone, which as it findes no pleasure, so it feels no paine: but this will not be granted, his wounded Spirit will never leave him, *Prov.* 18.

14. A man sustained by the Spirit of God, may beare any infirmitie: but when his owne spirit is as much wounded by God as himselfe, what man shall beare it? Once againe remember the Gospel, and let it heipe and heale this misery.

Over

Utter perdition.

Wee often pittie men when we heare Briefes of utter undoing, and we commonly complaine of lamentable losses, as if all were gone when we have parted with no more than our worldly goods. Never thinke men of being undone in spirituall losses. There is not the poorest Begger in the world, but in losing his soule, he leaveth more than a King that is cast out of his kingdome; nay, his losse is greater than to lose the whole world. Better the soule bee saved, than a world purchased; and yet fottish sinners to seeke wealth.

wealth upon earth, will hazard their soules. I lose my goods, yet I am not utterly undone as long as I have friends. I lose my friends, yet I am not utterly undone, as long as I have my selfe. I lose my life, yet still I am farre from being undone, as long as God stands by me. But then I am undone indeed, when I have lost God, then have I lost my selfe. And all good Christians, once more heare me friendly and favourably: feare God, love his Gospel, live well, and never feare to dye ill. Many wretches feare to suffer ill, that never feare to sinne, and of evils they ever feare the least, looking to their temporall life,

N

and

and never regarding their
spirituall. Thousands feare
to dye a corporall death,
that never heed what it is
to die an eternall. Feare
were better placed upon
sinne than sorrow. If wee
would feare to sinne, wee
should not need to feare to
suffer, and in suffering wee
were better place our feare
upon the second than first
death. Utter perdition is
not in this world, that is re-
servd for the day of death,
and dungeon of hell.

The misery of the place.

It is sometimes called a
prison, and judge what an
hell it were to live and lie
in a dungeon with mon-
sters

sters of men in this world.
It is *Tartarus* of *ragoon*,
a *Pagan* name, for fearefull
and formidable Spectacles,
They have imagined hell
full of horreur for such
shapes and shadowes as
they have fancied and fa-
bled by their Poets: but
those are poore affright-
ments to the deadfull and
terrible face of God and his
frowning countenance. Co-
science will sherre them
more than shadowes, and
darkenesse, than doating
dreames. It is *Tophet* or
Gehenna, a mercilesse place.
Infants yelling in the fire
of *Gehenna*, had their
voyces, cryings and shri-
kinges drowned by Drums
from being heard of their

parents. The brands of Hell may roare in the Lake, and none will bee found to pittythem. They cry too late, the doore of mercy being shut against them, and God of heaven turned their irreconcilable enemy.

Extreamelamentation.

They shall weepe their bellies full, and to weeping adde wailing, and wishing they had never beene. They shall wring their hands and curse the day they were ever borne. And when sorrow shall doe no good, gnash their teeth and grinde them against God for their excessive plagues.

plagues. Teares shall not be taken for repentance, but serve to coole the heart and dunt the spirits, so that extremity of cold may make their teeth chatter and gnash together. Heat and cold with all excesses and aggravations of sorrow may meet together. We have but lightly touched what they must deeply taste; would God it might teach us by so miserable an end to make a happy beginning of our salvation and subjection to the Gospell in this world. I will now dispatch the rest more briefly and wish thee the benefit in the whole.

Unknowne misery.

Peter questioneth what we quarrell withall, and say hell is not so hot as Preachers make it. *Peter* knowes not how to make it hot enough. He had rather aske the question and say, What shall the end be, than determine. It were some comfort to a subject of hell to know his worst. Men so solace their soules upon earth, with a stubborne resolution to their tormentors, doe your worst, I know what you can doe, and there is an end: but it will not be so in hell, their sturdy stomackes must come downe, and not dare the Almighty
to

to the tryall of his strength. The reasons why in hell men shall never faddom the bottome of their woes, are these; first, he that smites is infinite, and therefore can augment every blow hee gives. Wee whip our children often till they bee senselesse and carelesse of the rod: but God will worke them feeling, as well as whipping, and if need be, by an unwonted blow fetch bloud out of another veine. Men shall sooner be weary with suffering, than he with smiting, and every touch shall deare them more than other. Secondly, man shall never know his owne capacitie. Hee hath enough to day to

fill him to the brimme, his vessell shall be stretched and strained to hold as much or more the next day, and so for all eternitie hee shall be enlarged to receive torments. Thirdly, eternitie of extremity can never be brought to light; there is still behind, whatsoever the measure be for the present. We onely that obey the Gospell know our worst, and what can be done for us in this world. happy time we suffered for God and his truth, that we may never suffer for sinne in hell.

The confusion of unbelievers.

*Where shall they appeare?
Sinners and ungodly persons
shal*

shall be ashamed to be seene,
and shall finde no place
where to hide their shame.

A marvelous alteration
shall befall them, and it shall
be a wonder to see what a
change is made in all their
behaviour. Impudency and
boldnesse did attend them
in all places, now feare and
shame shall accompany
them where soever they
are. I will touch them in
two things here related,
their appearance and place:
as no ground can hold them
from trembling, so no sight
but it will put them to
shame.

*The appearance of unbe-
levers.*

It can hardly be credited with what audacious boldnesse, and bold audacity, men and women, dare appeare before God in this world, not once thinking that they are either in his debt or danger. They prepare not for their audite and account. They are like that impudent Russian that pictured upon his Target God and the Devill, with an inscription under both. Vnder God was written, *si tu nolis*, if thou wilt not have me, I am at a point with thee of defiance, &c. Vnder the Devill, directly opposite

opposite to God, *iste rogat*,
I am for the Divell and his
service. God must take
them as they are; for they
meane not to mend, and if
hee like them not at their
worst, take them Divell.
Men live as if they were ei-
ther to be happy here, or
without hope hereafter. To
gaine the world, they count
all things lawfull, and
judge they have nothing to
injoy when they leave it.
This makes them appeare
empty before God, and a-
shamed of their madnesse
and misery.

Our speech and language
might learne us the lesse
of our folly. We say when
wee would be credited for
certaintie, *It is as certaine as*
death,

| death, and then like foules
we crosse our selves, and al-
ter the stile when we have
forgotten our selves, *I did no
more thinke of it than my
death.* I judge you by your
owne mouthes, and mani-
fest your madnesse. You
beleeve there is nothing
that is more certaine
than death, and confesse
there is nothing you lesse
thinke of. *As God shall
judge mee,* is as ready as
words, and yet by workes
you deny it, fearing nothing
lesse than his judgement.
To contemne his Law, and
despise his Gospell, is
your ordinary practise. He
may command, you will
not obey. He may threaten,
you will not feare. He may pro-

promise you will not be-
leeve. His justice you dare
affront, his mercy controul,
his anger does but provoke
you, his goodnesse embol-
dens you to sinne. You re-
sist and rebell against his
Spirit, outface and disgrace
his Ordinances, rage and
raile against his Ministers,
scoffe and scorne at your
brethren, and there is not
any wickednesse you blush
at, or once checke or chal-
lenge your selves for the
wrong you doe to God
and men, Law and Gos-
pel.

But tell me what you will
doe, and how you will deale
at your appearance and
meeting with your judge:
you have made others trem-
ble

ble before you, and according to your authority have lorded it over your inferiours. Thinke seriously of your standing before a greater Lord, and gaine an Advocate to pleade with him. You shall not bee able to shew your faces, or open your mouthes without him. Laugh no longer (ye impudent sinners) at your audacious practises, take counsell betimes. *Be afflicted, and mourne, and weep; let your laughter be turned to mourning, and your joy to heavinesse. Humble your selves in the sight of the Lord, and hee shall lift you up, I am. 4.9, 10.* Lift not up your selves and brow-beat his Ordinances, but beare downe the stout
and

and stubborne heart to bee ashamed betimes, and the Lord will encourage you in the evill day. Presumptuous persons will pricke on in their pride, and perish in the end. It will be terrible for them to appeare before God, that never appeared before him in prayer, but alwayes against him. Thinke of this appearance and by the Gospel make your preparation.

*Unbelievers have no place
free from feare.*

Where shall they appeare? They may not hide themselves, and yet no place shall be safe for their appearance. They will be calling
to

to rockes and mountaines
to fall upon them and cover
them from from the dire-
full and irefull Judge: But
no hill will be intreated to
hide them, no rocke to rush
upon them. Miserable wret-
ches that can beare their
sinnes with ease, had rather
lie under hardes rockes and
masse mountaines, than the
least touch of Gods wrath.
Sampson tooke the Gates of
Gaza with the posts and
barres upon his shoulders,
and bare them to the very
top of the hill; such stout
Sampsons are our sinners
that stick at no sinne, breake
open the floud-gates of all
impietic, pull up all posts
and barres that should shut
them up, and carry all down
before

before them, and raise up to the very top of the hill, the hight of their horrible crimes. All places are defiled with their uncleanness, and they leave no roome in the earth for righteousness to dwell in. Such as they brew, such must they drinke, and God will not leave them a place where to shew their heads or shelter themselves from danger. No Cave shall cover them, no den of darkeness keepe them from eternall darkeness. I will conclude with Saint Paul, 2 Cor. 5.11. *Knowing therefore the terrour of the Lord, wee perswade men, but wee are made manifest to God, and trust also, are made manifest in your*
con-

conscience. If the terrour of the Lord (as we have touched it) were made manifest vnto men they would bee perswaded : but alas, it will neuer worke till men apply it to their consciences: in them have I laboured to fixe this worke, and have found ill hearers of it. My comfort shall be with assurance that to God wee are made manifest, we deale sincerely, and wish it may worke kindly in all for their timely conversion, and holy conversation to the end,
Amen.

FINIS.

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